MICHIGAN STATE NORMAL
COLLEGE

The
CHRISTIAN CENTURY
A Journal of Religion

Shanghai, 1932
By Carleton Lacy

Does Europe Want Peace?

The Retreat from Jesus
Editorials

Liberalism Stirs Southern Churches
By Willie Snow Ethridge

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The CHRISTIAN CENTURY

March 9, 1932

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The Office Notebook

In these days when so much of the news from Japan brings sorrow and anxiety to the friends of that nation, there was an unusual measure of pleasure in opening a roll of papers to find copies of three issues of the Christian Graphic. This is the newest development in that field of journalistic evangelism which has been cultivated so effectively in that island of avid readers.

This Christian tabloid uses the finest type of rotogravure printing to make its appeal. There are reproductions, in sepia and in color, of some of the world's most famous paintings. There are likewise news photographs drawn from the events of the hour. In the Christmas issue, for instance, put out while Japan's Manchurian campaign was in full swing, there was a photograph of Kagawa and the great Chinese Christian leader, Cheng Ching-yi, with their arms about each other's necks.

And while we hail the establishment of this new journal in Japan, we note that considerable fuss is being made over the passing of the Police Gazette in this country. American life, it is claimed, has become so hectic that the pink-sheeted weekly which shocked a previous generation with its pictures of actresses and prize fighters could no longer command interest in this. Which might form the basis for quite a dissertation.

While we are on this consideration of contemporary journalism the Notebook wants to testify again to the unrivalled brilliance of that never sufficiently lauded journal, the Congressional Record. Paging over the proceedings of the senate, we had just passed "An act to provide for the commemoration of the battle of Wagon Box" and "An act to provide for the commemoration of the battle of Dull Knife," when we came upon this: "Mr. Jones presented the petition of the pupils of the seventh and eighth grades of the public schools of Nooksack, Wash., praying that 'Miss Columbia' be nominated as a fitting mate for Uncle Sam and that hereafter the patronymic saints of this country be known as Uncle Sammy and Aunt Columbia, which was referred to the committee on the judiciary."

And there are those who tremble for the future of the republic!

Early in February Time, the weekly newsmagazine, spoke of The Christian Century as a "liberal Episcopal weekly." Immediately the letters of protest began to come in to this office. Why, the Notebook doesn't know; perhaps the same protesters wrote to Time as well. Three weeks later, however, Time managed to make it, "The Christian Century, best written and most alert Protestant magazine in the U. S." There now! Is everybody satisfied?

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The CHRISTIAN CENTURY
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EDITORIAL

IT IS a strange coincidence that the Japanese should have finally broken the Chinese lines at Shanghai on the day before the assembly of the League of Nations is to meet. But the situation thus created presents the league with the most searching test in its history. Japan comes into the session claiming two completed achievements: the occupation of Manchuria and its reorganization under a puppet government, together with the virtual capture of Shanghai. The temptation will be for the league to concern itself with finding a way to end the actual fighting, and perhaps securing the withdrawal of the Japanese from the neighborhood of the international and French settlements, and let it go at that. If it does, however, it will have surrendered at the vital point, which is the sanctity of national promises. As is said elsewhere in this issue in a consideration of the challenge which Secretary Stimson has placed before England and France, if Japan is allowed to cash in permanently on her recent depredations the whole purpose for which treaties and covenants have been written will be lost. Many times it has been said that the league was facing a test. This time the test concerns the essence of its being. Will it hold Japan to her treaty obligations? There is no other basis on which a society of nations can endure.

A Genuine Test for the League

The Centennial of Bishop Vincent

IT WOULD be an arguable proposition that the most influential of American educators was Bishop John H. Vincent, who was born within a week of the centennial of Washington's birth, and whose own centennial therefore coincides with Washington's second. Even conjunction with the greatest of our national luminaries cannot obscure his luster. What did he do? He was, more than any other one man, the originator of the modern Sunday school movement, and he was the founder of Chautauqua. There had been Sunday schools for a long time, but they were very haphazard affairs until the organization of the international association and the coming of the uniform lessons. Primitive as that arrangement now seems, it was an immeasurable advance beyond the random lessons of the earlier period and marked the beginning of progress toward something entitled to be called religious education. Chautauqua, which began as an assembly for the training of Sunday school teachers, grew into a vast system of adult education. It is scarcely too much to say that the idea of adult education was born at Chautauqua, if one makes exception of such class institutions as Cooper Union. Out of Chautauqua came many things: courses of lectures and cultural entertainments which took up the tradition of the old lyceum; systematic reading courses; education by correspondence. In an age when the classics were still revered and science was beginning to rise above the horizon of popular interest, but when bourgeois America was terribly busy earning a living, Bishop Vincent's Chautauqua courses set hundreds of thousands to reading the Greek and Latin classics (in English), and books about chemistry and biology and astronomy, and Green's History of the English People. Chautauqua made America culture-conscious, and it was a true insight that an English visitor expressed when he said that the most American thing in America was Chautauqua. The institutions which Bishop Vincent founded still continue, less conspicuous only because they now exist by the side of many others which owe their origin to the creative impulse which he furnished.

A Liberal Supporter of Liberal Enterprises

IT IS DOUBTFUL whether there has been another man of large business interests in contemporary American life to whom so many struggling social and religious enterprises are indebted for aid as to Mr. W. H. Hoover, founder and head of the Hoover company, manufacturers of the Hoover sweeper, who died last month at the age of 82 years. He had a genius for seeking out worthy but inconspicuous enterprises, coming to their aid with finan-

cial help and thus putting them on their feet. His impulses led him away from the established and standardized philanthropies to those enterprises that were struggling to be born. How large was the volume of his gifts will never be known, because they have been spread over nearly a quarter of a century and directed in uncounted channels to small institutions and agencies which standardized philanthropy overlooked. But at his funeral in North Canton, Ohio, there came more than a score of representatives of liberal and humanitarian agencies from all parts of the country to pay tribute to his generosity. Mr. Hoover was a religious and social liberal. He sensed that peculiar difficulty which handicaps liberalism: the inherent conservatism of money. Projecting his own factory on a high level of industrial good will—though remaining fully within the framework of the capitalist system—he gave his personal support to social workers, agencies and institutions which represented experimental freedom in religion, in social processes and in industry. In the early days of the present regime of The Christian Century, when it was struggling for its life, he was one of its first benefactors and continued his aid throughout the years. He had strong convictions in that realm of opinion in which this journal moves, and we believe he would have liked, with negligible reservations, to be remembered as a full partner of its editors. In his passing this paper loses one of its most intelligent readers and advisers, as well as a generous friend.

Must Americans Have Their Daily Joke?

HEYWOOD BROUN, columnist of the New York World-Telegram, has turned on the daily wisecracking of Will Rogers with a savagery which is the more effective because it comes from such an unexpected quarter. Mr. Rogers, as most Americans know, is just back from a trip around the world. He has been referring to the fighting in China in an offhand, deprecatory manner, and the other day sought to pooh-pooh the newspaper dispatches on the basis of the tendency of reporters to exaggerate and of the operations of censorship. Aside from the fact that there is no censorship at Shanghai, there has been quite enough certified butchery to justify Broun in his comment: "Something of imagination is needed to see and feel with any clarity such tragedy as lies well beyond the distant rim of the sky. The earth is round, and emotional sensitivity is flat. As the sea falls away in a gentle arc our hearts may not dip with the curve, and that is why the homespun man, the hortatory hick, may come to stand as a symbol of cruel callousness and harsh indifference." One wonders whether the Great American Public, as well as Will Rogers, should not be subjected to such a rebuke. For Rogers is simply a product of the belief that the American public must have its daily joke; that the typical American attitude toward life extracts a grin from every hour. There are virtues in such an attitude, but there are likewise profound moral shortcomings. The contemporary world is not always, or even in the main, a joking matter. It is a place of present tragedy and impending catastrophe. The simple coolies who have been the victims of the fighting around Shanghai may have been inarticulate, but they have suffered. And if the deviltry which has caused them this suffering is not brought under control, there will be others, far distant from China, who will suffer also. This is no time for cheap joking; it is a time for soberly regarding the world as it is.

The Senate Considers Freedom of Contract

SENATORIAL debate on the Norris anti-injunction bill has given occasion for the rise of the familiar objection on constitutional grounds to legislation against "yellow dog" labor contracts. This term refers to a contract in which the employe agrees not to join a union. Senator Hebert, entirely sympathetic with the purpose of such legislation and himself the author of a substitute measure only a little less drastic than the Norris bill, feels sure that the Norris provision, which would make any such contract unenforceable in a federal court, will be declared unconstitutional. He is not quite confident that his own bill would get by. The question, of course, is whether such a law is an interference with that freedom of contract which is guaranteed by the constitution. Previous decisions have tended to support Senator Hebert's fears. The courts have apparently considered it more important to maintain the right of making any sort of contract, including incidentally the right to force others by economic pressure to make any sort of contract, than to establish conditions under which workers will be actually as well as technically free in making their contracts. Perhaps it is not the business of the courts to do the latter. But the essential fact is that a legal system which protects the employer's "right" to compel the workers to sign away their right of organization, and does not protect the workers' right to adopt the only means by which they can have any hope of making fair contracts, is not a system of justice but of injustice. Actual freedom of contract between corporations and workers is impossible without the organization of the workers. The right to starve employes into abandoning their organization is not liberty of contract but liberty to exploit the helpless. If the constitution is a bulwark for that, then the constitution needs fixing.

Mr. Raskob Speaks for The President

IT IS possible, without undue incredulity, to doubt the news value of Mr. Raskob's statement to his fellow-diners at the New York democratic club that he had "direct information" that Mr. Hoover was willing to run on a wet platform if the republican

convention gave him one. Apart from the general improbability that Mr. Hoover would choose Mr. Raskob as the medium through which to make any announcement, or that Mr. Raskob would have private access to the President's inner thoughts on this matter, there is the even greater lack of verisimilitude in the statement itself. Mr. Hoover will not run on a wet platform: first, because he is a dry; second, because he knows that a vast proportion of the votes upon which his reelection must depend are dry votes. What Mr. Raskob is apparently doing is playing up to the recent declarations of his friend Mr. Smith in favor of returning to the policy of state control in the matter of prohibition. Such a proposal, as he must be aware, would have elements of strength for campaign purposes not possessed by any specific project either for the modification of the Volstead act to permit wine and beer or for the amendment of the amendment to make federal control in any form permissive instead of prohibition mandatory. If the republicans want to go wet, Mr. Raskob seems to say, let them; but let us go states' rights, which will amount to the same thing in the parts of the country I am most interested in, and will have the supreme advantage of giving us a chance to win the election. What Mr. Raskob does not need to say is that he knows where a candidate can be found who is willing to carry that standard for the democratic party. The team work of Mr. Raskob and Mr. Smith is excellent. Their strategy overlooks only one minor point, and that is that the majority of the voters are dry. If they were not, there would be no need to dress up what is intended to be a wet campaign in the masquerade costume of states' rights.

State Rights Doctrine Needs To Be Restudied

NOT for the last three-quarters of a century—seventy-one years, to be exact—has there been such a revival of anti-federalism as this country is witnessing now. Opposition to the federal unemployment relief bill, the proposal to remand the whole matter of liquor control to the states, and the widely and loudly voiced criticism of the federal bureaus whose varied and sometimes inflated activities, it is alleged, are responsible for much of the government's deficit—all these represent the disposition to minimize the federal government's functions and allow all difficult internal problems to rest on the shoulders of the several states. In none of these agitations for the restriction of federal functions—in respect to liquor control, relief, and the "bureaus"—is there discernible any carefully thought out philosophy of government, or any reasoned ground for the enhancement of the prestige of the state governments. For the most part, they represent an effort to pass the buck, to find some sort of escape from difficult problems without much careful consideration of the ultimate consequences. If national prohibition does not work very well, turn the problem over to the states. But is there any reason to suppose that it will be better handled by them? Let the states worry. Federal relief for the unemployed is a thinly disguised dole; pass the responsibility over to the states and cities. But can they handle it effectively? No matter, just so the federal government washes its hands of the matter. The bureaus spend too much money; cut them off and balance the budget without increasing taxation. But do not the activities of the bureaus minister to the public welfare and increase the national wealth? What if they do? They cost money, and the easiest way out of the red is to cut expenditures. Not very wise arguments, these, but easy to turn into popular speeches. It is always easier to point out defects in the federal government's handling of these enterprises than to prove that the states could do better. It would be better, before either expanding or contracting the federal government's functions, to have some sober consideration of the relations of national to state governments under contemporary conditions.

One of America's First Needs

THE next great industrial undertaking in this country may well be the provision of livable houses and apartments for the people of the lowest incomes. It is a field which has been strangely overlooked by a country which invented the five-and-ten, the Ford car and the movie palace. The stenographer whose window-shopping eye is tantalized by a $500 coat is in no worse case than the great majority of all our people, who, with incomes below $1600, study hopelessly the house plans in the women's magazines. On the rough and ready principle that a house should cost no more than double the family's annual income, and that rent should not absorb more than 20 per cent of the current earnings, two-thirds of all American families would find a house costing more than $3500 or renting for more than $300 too expensive for them. The recent President's conference on home building and home ownership paid some attention, though hardly enough, to this all too obvious fact. It is recognized clearly enough in Germany and Austria, and England has begun to do something about it. The Karl Marx houses in Vienna are a model for the world, though it should be said that such houses cannot be made profitable to the investor. The most likely answer to the problem in this country is by some sort of public initiative in mass planning and production, using standard types and materials. Surely our eyes have been long enough assaulted by the housing horrors which are visible to every railway traveler, though the resident citizen may know them only in a vague sort of way as "those terrible places across the tracks." The moral aspect of this housing question is by no means least important; here as elsewhere the good life is made far more difficult than it need be, with for children the added handicap that no civic lavishness in school or church or

small park can overcome the physical and moral power for harm which a crowded and ugly dwelling daily exercises.

Does Europe Want Peace?

THE exigencies of publishing make it necessary for this comment on the far eastern crisis to go to press before it is known whether a truce has been arranged in the fighting around Shanghai. At the precise moment of writing, it seems probable that it has not. However, reports from Washington, Tokyo, Shanghai and Geneva all indicate that some sort of negotiations have been under way. It may prove again, as it has in the past, that the foreign office in Tokyo cannot control the actions of the military and naval forces in Shanghai. Or it may prove that Japan has actually made up her mind to bring this mad venture to a close, and is ready to pull out on any terms short of an open admission of defeat. Another week will show.

Whatever the outcome of the fighting, however, a new element, and one of vast importance, has been injected into the situation by the letter sent by Secretary Stimson to Senator Borah under date of February 23. Once again, the press has largely failed to grasp the importance of a state document. Mr. Stimson's words have been treated as an epitome of the far eastern policy of the United States and a threat to Japan, in the event of the scuttling of the nine-power treaty, that the American Pacific fleet will be built up to a position of unchallengeable superiority. Both these things may be found in the letter. But they are altogether subordinate, in importance, to the paragraph which Mr. Stimson places at the climax, just before his close. This paragraph reads:

"On January 7 last, upon the instruction of the President, this government formally notified Japan and China that it would not recognize any situation, treaty, or agreement entered into by those governments in violation of the covenants of these treaties, which affected the rights of our government or its citizens in China. If a similar decision should be reached and a similar position taken by the other governments of the world, a caveat will be placed upon such action which we believe will effectively bar the legality hereafter of any title or right sought to be obtained by pressure or treaty violation, and which, as has been shown by history in the past, will eventually lead to the restoration to China of rights and titles of which she may have been deprived."

Portentous words! And greatly needing utterance at this juncture when certain parts of the neutral world are acting as though the major issue in China were the stopping of the fighting near Shanghai. For, important as that is, it is by no means so important, from the standpoint of future world peace, as the question whether Japan is to be allowed to have broken her pledges under the Kellogg pact with impunity. That is the primary issue before the nations —and that issue the Stimson letter sets squarely in front of the nations of Europe, especially England and France.

Under the Stimson letter of January 7 the position of the United States is clear. This nation will not recognize the validity of any titles secured by Japan by the use of other than "pacific means." Nothing that Japan has taken in Manchuria, nothing that she may seek to take in Shanghai or elsewhere in China will be accepted as a legal gain by the United States. This sealing of the American sources of future capital is enough, in itself, to make Japan falter, as her tentative proposals of some sort of an international conference have shown. But it is not an absolute checkmate; if future American financing is lost, there remain available to Japan such past sources of aid as Britain and France. Britain, in particular, already has many millions invested in Japanese enterprises. Will Britain likewise put a financial veto on Japan's playing fast-and-loose with her treaty obligations?

When the twelve council members of the League of Nations adopted their note to Tokyo on February 16, they came very near to adopting the full American position. They informed Japan that "no infringement of the territorial integrity and no change in the political independence of any member of the league brought about in disregard of this article (article 10 of the covenant) ought to be recognized as valid and effectual by the members of the League of Nations." But this, while a long step in the right direction, is not the full step. It covers only matters of territory and political status, while the American policy includes the vast economic interests which Japan has taken over in Manchuria. It uses the verb "ought to be" rather than the verb "will be." And, lacking action by the assembly of the league and confirmation by the member governments, it has still to come into effect.

Secretary Stimson has appealed directly to the nations of Europe. In the present state of affairs, his appeal comes most pertinently before the governments of Great Britain and France. What will they do? Mr. Stimson is speaking the truth when he says that if these governments will take the position which the United States has taken, not only will Japan quickly discover herself in a position from which she must retreat, but there will be set up an effectual bar to any future attempt by any other nation seeking to obtain "by pressure or treaty violation" booty of whatever kind. So far as world peace is concerned, the letter to Senator Borah transfers the center of world decision from the far east to London and Paris. It is a very simple choice that the United States has placed before these two governments. If they come to the support of the United States, they will not only hasten the end of the present fighting; they will "effectively bar" any future fighting of the same genesis or nature.

The people of the United States will watch with care the governments of Europe as they reach their

decision. In that decision will be found the answer to that other question which has so long underlain the principal hesitations of international intercourse: Does Europe really want world peace?

The Retreat from Jesus

WALTER RAUSCHENBUSCH did far more than word a great phrase when he called upon the church to "Christianize the social order." He established a line of battle. He set an institution dependent upon a certain order of society for support to the task of revolutionizing that society. And as the years have passed since his death—especially since the ravages of the world war made clear the moral and ethical degradation of society—the church, in so far as it has actually undertaken the task of bringing into being a Christian social order, has found itself involved in growing tension with its environing society.

To one who has studied the recent pronouncements of church bodies on such long-established institutions of society as war, nationalism, profit-seeking, the inheritance of wealth, racial discrimination and similar matters, this cleavage between the aims proclaimed by the church and the society which has supported the church has been increasingly evident. There has been a tendency, in some church quarters, to show indignation and resentment when politicians, newspapers, industrialists, army and navy officers, officials of patriotic societies, and those who in general are concerned for the stability of the present status of society, have charged the churches with subversive activities. But as a matter of truth, such churches as have made the Christianizing of the social order their purpose have entered upon the most completely subversive program which could be proclaimed.

If there are any who have not yet perceived the extent of this division and tension, we counsel a careful reading of recent church documents. Just as examples, and without searching far afield, consider such words as these:

> Purchasing power . . . can be adjusted only as we move in the direction of a more equitable distribution of income which Jesus' principle of love and brotherhood also calls for. (Federal council of churches, Labor Sunday message, 1931.)

> It is time for the church which represents the Man who died for men to serve notice upon these buccaneers of business that it cannot offer shelter to such practices [the reference is to practices typical of modern industry] and that dazzling subscriptions to charity and to church budgets are not an atonement for the denial of the simple requirements of honesty, justice and love. (Pittsburgh Methodist conference, 1931.)

> Not only is our economic life based upon unsound principles, but also those principles do not square with the ethics of Jesus. . . . We are driven by the very logic of the facts to look upon this tragic tide of human misery as directly the result of the operation of those principles which we cannot square with the teachings of Jesus. . . . The profit motive as a domination of life cannot be reconciled with the Christian ethic. . . . A Christian community must necessarily be built upon the cooperative method of life. (Ohio interdenominational ministers' convention, 1932.)

> We are more deeply convinced than ever that war is anti-Christ. It destroys everything that Jesus died to preserve and keeps alive everything that he lived to destroy. In loyalty to him, the church must dissociate itself both from the terrible business of waging war and from the agencies and policies which have demonstrated that they inevitably result in war. . . . The means introduced into international affairs by Mr. Gandhi are as old as the sermon on the mount. If we really believed Jesus, they would have been tried long ago. (Pittsburgh Methodist conference, 1931.)

Our readers will bear us out that these are typical recent Protestant pronouncements, of which many more examples might be quoted if there were need. But these sufficiently illustrate the point we are now considering. It will be noted, in the first place, that every one of these involves the body making it at some point in radical conflict with society as at present organized. And in the second place, it will be noted that in every case the Christian body involved has sought justification and authority for the adoption of this subversive position by appeal to the "principles of Jesus," "the ethics of Jesus," "the teachings of Jesus," or some equivalent standard. Loyalty to the values established by Jesus, it is claimed, requires opposition to our present social order.

The appalling nature of the prospect before churches which thus attack the society that supports them is now beginning to appear. A Wall street broker recently sent the minister of the church of which he is a member his check for his usual annual subscription with this note: "I am not coming to church any longer. I will continue to pay my subscription, because I believe that the ideals of life which you are preaching are those of final validity. But I cannot live according to those ideals and remain in my business. Therefore I intend to protect myself against adding to the inner tension which already distracts me by spending my Sundays somewhere else than in your congregation." The writer was honest, and much finer spirited than most people, when they perceive the issues, will prove to be. Likewise, his resolution, in the light of his determination to remain in an unaltered social environment, was the logical one.

If this determination to apply the principles of Jesus to the institutions of society is persisted in, it will some day involve the church in huge material loss. No society can be expected to go on giving millions of dollars and social deference to an institution which it has discovered is bent upon its destruction. And already there are groups within the churches, sensing this clash ahead, which are seeking a way of escape. They do not deny the spiritual degradation of society, for it cannot be denied. But they dismiss that as of minor importance, while they find the mission of religion in mediating other values to men. One form which this attempt to evade the dilemma

has taken has been in the revival of interest in ritualism and mysticism. Of that we have spoken in these pages before. Now we find ourselves confronted with still another way out of the dilemma. This is to be found in rejection of the ethical normativeness of the mind of Christ.

This tendency has reached its most persuasive exposition in the work of Dr. Shirley Jackson Case, and finds clearest expression in Dr. Case's just published, "Jesus Through the Centuries." Here we have a scholarly, even-tempered attempt, by resort to historical examination, to establish the significance of Jesus for each age since that in which he lived. What does Dr. Case conclude as to the significance of Jesus for our own age? "To evaluate the significance of the real historical Jesus for religion today," he says, "one must first escape from the confusion of modern varieties of interest in Jesus as sponsor for present ideals." And to make the completeness of this "escape" quite plain, we have such a passage as this:

> We prize the injunctions of Jesus as stimuli but not as ultimate goals. Yet every responsive spirit will surely appreciate the high value of such stimulation. One may feel no compulsory urge to take literally the command of Jesus to the prosperous and pious young man to sell all worldly possessions and distribute the proceeds to the poor; we do not think the end of the world to be so near that it seems desirable to shed all earthly goods as quickly as possible. Nor may one feel that it is proper to abandon his profession or business, or to forsake an existing though defective religious institution, in order to become a free-lance like Jesus. The problem of adjusting individual conduct to the necessities of social environment in a modern age cannot be solved by imitating an ancient pattern. A different line of action today amply justifies itself in the sincerity and judgment of honest and intelligent people, who may at the same time genuinely admire the sincerity of Jesus and grant the full propriety of his speaking and acting as he did within the particular situation where he lived and in the light of his beliefs about the future.

Here, in the polite condescension of that final sentence, any Christian affrighted at the prospect involved in the attempt to Christianize society may find a broad way of escape. Its author has not laid it open with that end in view, but that is undoubtedly the use to which it will principally be put. Re-make society in accord with the principles of Jesus? Such a staggering task is dismissed as silly when those principles are politely bowed out of consideration as "an ancient pattern."

But does historical research lead certainly to any such conclusion? Granting the fidelity to scientific principles of research which has marked the work of Dr. Case and his co-workers, is this outcome of their labors to be regarded as final? Or even convincing? A reading of the closing chapter of Dr. Case's new book, in which the attempt is made, in the light of such scholarly "results," to evaluate the meaning of Jesus for today, leads to a strong denial. The Jesus shown here is a small-town idealist who lived long, long ago; a charming and somewhat poignant character, to be sure, but one hardly to be mentioned in the same category with many of the soaring and heroic spirits who have illumed humanity's record. The very attempt made to assure us that such a figure has contemporary importance bogs down in empty words. And does historical research conclude that such a character is sufficient explanation for that tremendous upheaval in human affairs which has gone forward in his name?

It will not do! A Christianity without a Christ is an historical anomaly, and is headed for ultimate extinction. And a Christ without moral and ethical authority is as flat and meaningless a religious figure as any ikon hanging by the bedside of an Ivan the Terrible.

Dr. Case himself knows this, although he does not know that he knows it. But one of his summarizing paragraphs opens with this phrase: "What meaning Jesus still has. . . ." It is the language in which one speaks of the haunting memory of a dream that has passed.

The ordeal confronting western Christianity is the most terrible in its history. If, appalled by the prospect, stricken with fear by the uncompromising warfare demanded by its founder, Christianity takes any or all of the ways that have been offered as a means of escape from this ordeal, it will pass out of the world of moral and ethical conflict where the vital interests of mankind are at stake. But if it stands by the attempt to form a Christian society—and we refuse to put the adjective within quotations marks—it faces the necessity of suffering the pains that are the price of producing a revolution greater than any ever dreamed by Lenin.

"Either . . . . Or" Men

EDITOR THE CHRISTIAN CENTURY:

SIR: We hear much these days, especially around Washington, of the "yes men." Do you know, sir, the men I dread most are those Brand-like souls whose "either . . . or" would wreck the world on a formula, and smash brains in order to get a fly off the forehead.

Take the question of revelation. So many zealous souls have defined it in such a mechanical way that the voice of God has been almost put in contrast to discovery, and then Huxley must needs go and write a book about "Religion Without Revelation," which is equally antithetical. You remember, sir, the question of Virgil's Nisus, "Do the gods, Euryalus, put this fire in our hearts, or does his own wild longing become to each man a god?" (Aeneid ix:184.) This is a perennial human query, but why do we have to be placed on the horns of such a dilemma? In other fields, there is always the "given," no less than the power to investigate. Before we can discover, data has to be provided.

Why should we so compartmentize life? I like to think that when Copernicus removed the veil of ignorance about the true relation of the earth and the planets to the sun, it was one of a piece—although

of lesser worth—with the Master who revealed the light that never was on land or sea.

There is a literary parallel, Mr. Editor, that might interest you upon this very subject. It deals with two women, one Greek and one French. It is found in two plays, one German, the other English. One dates from 1779, the other from 1924. In Goethe's "Iphigenia in Tauris," Thoas says, "'Tis not a god, 'tis thine own heart that speaks;" and the maiden replies, "'Tis through the heart alone they speak to us." Singularly enough Bernard Shaw makes St. Joan silence Robert de Baudricourt in words strangely similar:

Joan: I hear voices telling me what to do. They come from God.

Robert: They come from your imagination.

Joan: Of course, that is how the messages of God come to us.

No wonder, sir, that Poulengey exclaims, "Checkmate," for when we cease to put the divine in contrast to the human, and revelation in opposition to discovery, we shall strike hands with all who are in quest of reality.

Needham, the great Cambridge chemist, said recently, "The concept of absolute revelation, in fact, had been transferred bodily from religion to science, and we are now coming to see that there is no reason why it should not be got rid of altogether."

Yours for the "given" and the gift.

QUINTUS QUIZ.

VERSE

Ballad of a Gay Christian

GOD gave the grace of sorrow
To Mary-of-the-Street.
She brought her shame to Jesus
And cried against his feet.

The Lord Christ smiled at Mary
And stilled her broken plaint;
And men who called her sinner
Thereafter called her saint.

. . . .

God gave me mirth for bounty—
A slight and silver thing.
I brought my flute with dancing
To Jesus, sorrow's King.

I blew a strain to comfort
The heart that knew the spears,
And bathed his feet with laughter
Because I had no tears.

Then frowned the shocked disciples,
And wagged their beards, and said,
"Our Christian maid turns pagan."
But Jesus smiled, instead.

A. PAULINE LOCKLIN.

Song for Youth

I WILL not sing my song for the old,
With tired eyes;
For they have finished the years of toil
And they are wise.

But let me sing a song for the young;
Their hopes run high
That life is a princess flinging gold
To passers-by.

VERA KEEVERS SMITH.

Crucifixion

I HEAR a cry of anguish in the East.
The bulbul sings no more, the ponds are red
Where lily pads and lotus made a feast
For eyes that now are lifeless, cold and dead.
Great waves of death roll on the Yangtze tide
While lust of war lords generates new strife,
Though countless millions have already died,
What means such loss in terms of Yellow Life?
Li Po, who knew the beauties of Cathay
And sang of them in proud, immortal verse,
Would feel this couplet in his heart today
Were he alive to speak the deadly curse:

"O Christian World! this cannot be denied,
No race by its own hand is crucified."

A. DOUGLAS RUGH.

Perspective on a Hill-Top

HERE in the city men walk by in dreams
Like robes that only bear them closer to the earth.
All life strikes back, ripping the toil-worn seams
That men have sewed into the robes of their new worth.

High in the hills I watched the graceful lines
Of my own city; each was sure and each was straight.
I saw my city, whole, without the signs
Of pain and grief for broken dreams and heartless fate.

The dreams were there; in these all men were one;
And life sewed up the broken seams. An unknown charm
Had come to all the robes, and all alike. The sun
Shone brightly on my city, resting in God's arm.

RAYMOND KRESENSKY.

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Second Cycle, Second Spokesman: Douglas Clyde Macintosh

NOW THAT our preliminary definitions of position have been exchanged, it is clear enough that each of us engaged in this conversational discussion differs sharply from the other two. And yet our agreements are probably as extensive as our differences, and if they could be brought out more fully it might appear that they are quite as significant. It was understood from the start that Mr. Wieman and Mr. Otto were in agreement against me and Mr. Wieman and I against Mr. Otto, and now it appears that Mr. Otto and I find common ground against Mr. Wieman. Two of us agree that God must be defined as personal, two hold that there is a God, and two are of the opinion that a personal God does not exist. But I suspect that our agreements may be even more far-reaching than these statements would indicate. If Mr. Wieman were to describe fully what he has in mind when he thinks of a personal God, probably I should agree with him that God is not personal in that sense of the word; and if Mr. Otto were to describe fully what he means by the God whose non-existence he so cheerfully affirms, it is not unlikely that I might be able to agree with him that God in that sense of the word cannot reasonably be supposed to exist.

I felt inclined at first to put an exclamation mark after Mr. Otto's "*affirmative* faith in the *non-existence* of God," as also after Mr. Wieman's declaration, "I *deny* personality to God, not by subtraction but *by addition.*" Was it not as if one were to speak of receiving a positive sum of minus quantities, or as if a treasurer should report a surplus of deficits? But it is easy to see what these paradoxical expressions are intended to mean. Mr. Otto wants something truer and better than the common defective notion of God, and Mr. Wieman wants something better and truer than the current all-too-human notion of personality as applied to God. It is in such a constructive, would-be affirmative attitude that I see hope of some significant measure of agreement among us, in spite of our wide differences.

There Is a God

But such agreement as may ultimately be possible will be significant only if our differences are frankly faced, and there are many points in the two papers just preceding that invite critical comment. Most of these criticisms I must defer for the time being, if I am to begin in the present paper, as seems desirable, my own constructive statement. One of the two things Mr. Otto asks me to do is to make good my promise to face the question, Does the God of my definition exist? Mr. Otto is mistaken in supposing that I "all but forgot" that this was what I had proposed to do. I did not intend even to begin to do this in my first article; that was to be the task of the rest of the series. Mr. Wieman, too, is mistaken in thinking I "never make the downright claim that a superhuman conscious intelligence and will exists." To prevent further misunderstanding let me say at once that I do make just this claim. But I shall not attempt to substantiate the claim completely in one paper. In fact, although I expect in later articles to argue that there *must be* and that there *is* a God, in the present paper I shall undertake to do no more than begin an argument in support of the proposition that there *may be* a God.

The Meaning of Faith

This does not mean that I prize only faith and not knowledge in relation to God, nor is it, I think, altogether true that I mean "something entirely different by 'faith' from what the word meant in historic Christianity." Rather is it because subjective certitude and objective demonstration are two very different things. I may have a faith in God that is *subjectively* more assured than my scientific "knowledge"; but my understanding of the present undertaking is that it is not to be primarily testimony as to our inner feelings, but "conversational discussion," argument. The appeal to experience has its rightful place in any argument as to what is real; but when one undertakes to share with others one's subjective conviction (an assurance of faith, in part), it may be well to begin by seeking common ground as to what *may* be, what is *possible,* theoretically permissible in the way of belief, or at the very least what our knowledge does not entitle us to say may not be. Further consideration of faith as it was in historic Christianity I must postpone to a later paper.

Mr. Otto asks me to state why it would be well for man if there were such a God as I believe in. Briefly, man needs a God whom he can trust absolutely, that he may meet death and evil undismayed, and he needs an object of worship such as will give life, as Mr. Wieman well says, the sanctity of a great devotion. To state my appreciation of theism thus conventionally and briefly may be to invite both Mr. Wieman's and Mr. Otto's attack; but my position will appear more fully as we proceed with the discussion. Two very important points raised by Mr. Otto's paper, namely, the problem of evil and the interpretation of the God-idea as a projection, as also

his objection to what he calls a "substance-like" human self, I shall expect to deal with in later contributions to the discussion. I must now turn to my constructive statement.

The Rationally Possible

There may be a God. That is as far as I am concerned to go at present. Later I shall go further. But just now I am thinking of the *cosmological approach* to our problem, the approach through a consideration of the results of the natural sciences. The method appropriate for our task in this connection is the method of *undogmatic speculation.* That is, in the light of relevant scientific knowledge and current cosmological theories I would ask whether the idea of an essentially personal God is theoretically permissible. The immediate concern will not be to demonstrate the actual existence of God, nor even to show the necessity of theistic faith, but merely to indicate the rational *possibility* that there may be at work in the universe such an essentially personal God as we have defined.

Much attention has been given of late to the frankly theistic views of such eminent physical scientists as Eddington and Jeans in England and Millikan and Compton in America. All are experts and leaders of thought in their special scientific fields, but it probably would not be claimed that any one of them has anything like equal competence in either philosophy in general or the philosophy of religion in particular. I do not propose, therefore, to attach authoritative weight to their speculations in the philosophical field. But it seems to me not without significance that these leading scientists, two of them inclining to idealistic ways of thinking and the other two more realistic, find nothing in the scientific facts with which they are so well acquainted that would prevent them from accepting the idea of an essentially personal God creatively and purposively at work in the physical universe. Nor are they alone in this among leaders of scientific thought.

Purposive Creativity

One may surmise, then, that if there be anything in the findings of physical science which would logically make theistic belief impossible, no such unfavorable outcome is forced upon the physical scientist as such, but that, if it be there at all, it can be made to appear only through some special philosophical interpretation of what science offers. Of course there are many different religious positions to be found among physicists, but even if it be not claimed that theistic cosmology furnishes the only theoretically permissible interpretation of physical science, this much at least seems fairly evident, that the logical burden of proof lies on the shoulders of those who claim that physical science is necessarily in conflict with the theistic view of the world.

The old arguments attempted to demonstrate the existence of God as Creator of the universe and Designer of the natural adaptations exhibited therein. Without attempting so much, may we not take religion's idea of a divine creative purpose and ask whether or not, in the light of observable fact, it is a theoretically permissible idea? Any complete answer to this question would involve consideration of the fact of evil, and that will come later; but for the present let me state in a few words considerations which are leading many scientists and philosophers of science to turn to the idea of a fundamental purposive creativity in the universe. There is a running-down process throughout the physical universe; energy is constantly being dissipated and becoming unavailable; even matter, as we now learn, is being radiated away. Did this running-down process begin at some definite time in the past? If so, what started it and the physical universe of which it is a constant feature? Must there not have been an original creative act or series of acts? If, on the other hand, the running-down process has been going on without definite beginning, why is the universe not now in a completely run-down condition? Must there not be some constant or constantly repeated creative process counteracting the tendency toward a final "heat-death" and disappearance of available energy? Eddington and Jeans take the former view; Millikan, Bohr, and others, the latter. On either alternative, we are pointed toward a seemingly purposive cosmic creativity.

Bergson

When we examine recent philosophical interpretations of scientific results we find, as was to be expected, a great variety of opinion. Many other factors besides science enter into philosophy, even into a philosophy of science. In connection with our present problem, which is concerned with the possibility of a reasonable religious interpretation of the findings of natural science, there are four contemporary systems which seem to me especially interesting—namely, those of Bergson, Alexander, Lloyd Morgan, and Whitehead. I cite these four for the reason that, as it seems to me, each of them has made some contribution toward a positive theory of the relation of God to the physical world.

Bergson applies the name God to the Cosmic Life Force which he posits as the cause of creative evolution. That even science may yet come to recognize this creative factor is suggested by the fact that among biologists there is none who finds it so impossible to explain evolutionary progress as the resolutely "scientific" geneticist, who excludes all notions of creativity and directional agency as being "philosophical" or even "theological." But without something to account for new characters emerging in the hereditary "genes," their science of genetics can show only an ever new shuffling of the same old cards, with no place for the emergence of anything radically new. Bergson, on the other hand, not only finds the Creative Life Force responsible for the successive emergence of the radically new, but advances the theory that inorganic matter itself is an after-effect of the upward surge of creative life.

But while Bergson on rare occasions has used the term God for this Creative Force, this "God" is not thought of as consciously purposive or rational. Rationality is found, he seems to say, in the human intellect alone, and we must transcend all our rational concepts and our logic to gain insight into the true nature of reality. Bergson's view, as it is generally understood, is in its religious aspect not unlike that of a young English philosopher whom he has influenced deeply and who a few years ago published a book entitled "Common-Sense Theology," in which he began by saying he was not writing about God, but about the Life Force, the only divine attribute of which was creativity. Perhaps Mr. Otto would not object to affirming the existence of some such God as that.

Alexander

Samuel Alexander's theory of the universe is one which stresses the successive emergence of new and higher levels of existence in the course of evolution from space and time up through motion and matter to life and mind. Deity, it is anticipated, will be the next level to be reached in the future course of emergent evolution. "God as actually possessing Deity does not exist; but God as the whole universe moving towards Deity does exist. Deity is a quality, and God a being." Thus the universe as it is at present is God in embryo, the body of God, as it were, without its soul, namely, deity, which will appear as an emerging quality in some finite beings at some future date in the course of evolution.

Remembering that Alexander is of the Jewish race, one is tempted to speculate on the question whether his rather fantastic thinking may not be a disguised expression of the messianic hope historically characteristic of his race. Had he been brought up in the Christian tradition perhaps he would have seen divinity emerging in humanity rather than beyond it, individually in the divine Man and socially in the to-be-hoped-for kingdom of God. That I find an interesting parallelism between certain features of Alexander's theory and what seem to me to be the logical implications of Mr. Wieman's view I have already indicated.

Lloyd Morgan and Whitehead

Lloyd Morgan accepts "with natural piety" emergent evolution in the course of which appear successively life, mind, and spirit; and, in order to explain the evident "nisus" or drive toward new and higher forms of being, he adopts the idea of a rational immanent God, not as something logically demonstrated, but "by acknowledgment," as a reasonable faith. There are a good many points in Morgan's philosophy with which I definitely disagree, and I cannot even say that his work has had any important directing influence in the formation of my thought, but my position may perhaps be compared with Lloyd Morgan's as fairly as Mr. Otto's with Bergson's and Mr. Wieman's with Alexander's. In none of the three suggested comparisons do I mean to imply that the resemblance is particularly close, except perhaps in religious outcome.

Whitehead's religious cosmology is of general interest. In direct antithesis to Bergson, who calls the principle of creativity God and seems to treat the mathematical form of reality as if it were just an outward projection of man's intelligence, itself just one of the many unpredictable and unintended products of creative evolution, Whitehead quietly assumes creativity, or becoming, without any God to account for it, but feels the need of what he calls God in order to account for the rational order of the universe. Why should not the mere creative becoming envisaged by Bergson be a chaos instead of a cosmos? There are no definitely imaginable purely physical qualities of atoms or electrons which would account for the universe as we know it. Considerations of this sort have led Eddington and Jeans not only to posit a cosmic Mathematical Thinker (which seems to me a reasonable suggestion), but also to infer that the physical universe can be nothing else but the thought of that Thinker (which seems an unnecessary and far-fetched conclusion).

A God Actual and Adequate

Whitehead's way of dealing with the problem is different. There are eternal mathematical forms, "Platonic ideas," but how, he asks, are we to account for the presence of these forms in the concrete processes of reality unless there be a "Principle of Concretion" which is itself both rational and real? This rational, formative cause of the mathematical order of the universe is designated "God." In very recent phases of Whitehead's thought, however, this rational, integrating God falls asunder into two "natures of God," two half-Gods, neither of which would be quite satisfactory as an object of religious dependence and worship. The "primordial nature of God," which seems to be little more than the realm of eternal rational forms, is perfect but defective in actuality, while the "consequent nature of God," which is the rational, formative Factor as manifested in the world, is actual but lacks perfection. Religion falls, as it were, between two stools.

What I would briefly suggest is that there may be a God who is fundamentally related to the creativity we observe in the evolving universe as well as to the rational, mathematical order of events; that the rational, primordial transcendent God may not be lacking in actuality, nor the immanent God in perfect adequacy for his task, for the reason that these two may be complementary aspects of one and the same divine Being; that there is, or may be, a progressive emergence of divinity in man, individually and socially; and that this religious interpretation of the cosmos in its evolutionary process is and must be for us in large part simply a matter of reasonable faith, or "acknowledgment." The theistic view thus suggested combines, it will be seen, features of the systems of Bergson, Whitehead, Alexander and Lloyd

Morgan, and that, I think, without internal conflict or discrepancy with fact.

The theory suggested is that the physical universe may be an organism or body, in which there dwells and through which there works a rational Mind or Spirit, so that cosmic reality is an organic, functioning unity of body and creative mind. Man, from this point of view, is "made in the image of God." When we think of the vast spaces between the visible units composing such a cosmic body, the essential personality of its indwelling, rational, integrating principle may seem well-nigh inconceivable. But perhaps not more so than our human personality might seem to an intelligent, educated electron who could only observe externally the co-ordinated behavior of the human body, with its vast spaces, relatively speaking, between molecule and molecule, atom and atom, electron and proton. Perhaps when we have learned to think of physical reality more readily in terms of centers and fields of force, it will be less difficult for us to acknowledge the possibility that there may be in the cosmic body, and not in man's body alone, an indwelling, rational, governing mind.

The conversation will be continued next week with Professor Otto as the spokesman.

Liberalism Stirs Southern Churches

By Willie Snow Ethridge

SOUTHERN Methodists and Baptists, whose numbers so dominate the region below the Mason-Dixon line that they are responsible almost wholly for its behavior, are beginning to grow restless under the glare of laboring conditions which has forced itself through their ecclesiastical windows. Though they have had their eyes shut, except in a few notable instances, to all matters pertaining to industry for the past seventy-five years, they are now twisting and stirring, on the verge of awakening. Already, during the past three months, leaders of both churches have flung off completely that old blanket of obligation to preach "only the gospel," and have stepped out boldly on the side of labor.

Social Liberalism of the Past

Their agitation is of enormous significance, for it bespeaks almost a revolution in the hands-off policy of Southern Methodists and Baptists. This policy took root in 1844 and 1845, when the northern and southern churches split over issues that cropped out of the slavery problem. At that time southerners accused the abolitionist northerners of being "ecclesiastical politicians," dabbling in government, social and economic questions—which was to say, slavery. They boasted that their only obligation was "to preach the gospel." Since then Southern Baptist and Methodist leaders have constantly held that obligation before their followers. Bishop Candler has repeatedly dubbed the preachers who deal with social problems, "proclaimers of salvation by soap, soup and sunshine." He and others have proclaimed that Christ's kingdom is not of this world; but, like Bunyan's pilgrim, Christians were simply to get out of the city of destruction. Preachers were to save people from the world, not attempt to save the world.

Of course, both denominations have at times been inconsistent. There have been a few such as Dr. Len G. Broughton, Atticus G. Haygood, and the forty-three venturous church leaders who signed an appeal in 1927 to southern industrial leaders to improve conditions in the textile industry; but almost all Methodist and Baptist social passion has poured itself out these many years in opposition to the liquor traffic. But now, in the light of present industrial conditions, leaders are turning on that narrow one-gospel plank and taking a look at capital and labor.

The most conspicuous example in this new movement is Dr. Walter Anthony, pastor of the Mulberry Methodist church of Macon, Georgia, the wealthiest and most influential church in the South Georgia conference. A few blocks from his church is the home office of the Bibb Manufacturing company, a $25,000,000 textile corporation, operating a chain of nine cotton mills in central and western Georgia. The vice-president of the Bibb is one of the stewards and most liberal contributors of the Mulberry church. Many of the other officials and stockholders are members. The president of the Bibb, the general manager and several other officers are important supporters and powerful laymen of the South Georgia conference.

A Pastor Come to Judgment

And yet, the Sunday after Edward F. McGrady of the American federation of labor, testifying before a senate committee, cited the Bibb as a firm which had slashed wages "below the minimum required for health and decency" while still maintaining regular dividends, Dr. Anthony stood very erect in his pulpit before his richly clad and expensively groomed congregation and scourged such wage-cutting practices. "For a long time now, greed for wealth has been the dominant motive of the world's business and industrial system," he said. "Dividends, surpluses, and increased valuation of stocks have so ruled the business world that human values have been submerged and forgotten. Growing industries have not hesitated to hold down the wages of their workers to a minimum of poor existence while surpluses were piled

up and dividends were regularly paid. And then, when the depression came, these same industries have reduced wages, shortened hours of labor—but still paid their dividends to stockholders.

"Simple justice would have dictated a better living wage during the years of prosperity; and then, when the untoward business conditions made a reduction of these wages necessary, the dividends to stockholders should have been reduced along with the wages of those who labored with their hands. Anything less than that is less than fair. And it is less than Christian.

Daring the Fate of the Russian Church

"There is a certain fatalistic superstition sometimes preached in some pulpits to the effect that to be a pauper carries a certain blessedness with it," Dr. Anthony continued. "Such preaching in Russia for generations so aided the plundering upper classes to crush the land's submerged millions as that, at last, when tsarism had been overthrown, the nation turned with contempt upon the ecclesiastical system which had exploited them. In doing so, they wrote upon the gates of some of their cities, 'Religion is the opiate of the people.' And a like fate awaits ultimately any church which, amid the sufferings of the masses today, fails to speak out in behalf of social and economic justice."

His sermon caused a greater sensation than even Mr. McGrady's revelations. People over the state, realizing that Dr. Anthony had affronted the most powerful members of his conference, talked about his courage. The presiding elder of an adjoining district, Rev. J. N. Peacock, commended him publicly in a letter to the Macon Telegraph: "I wish to voice my appreciation and high approval of the message of Dr. Walter Anthony. . . . It is with prophetic-like clearness that he has walked out into the realm where the gospel needs to be poured now. It is a dangerous business, though, to push the principles of Jesus out there. Dr. Anthony, however, never minds about the dangers. Good. We need more such preaching. I am glad we have such a preacher there who really 'talks out in meeting.'"

The Right of the Little Dogs

The vice-president of the Bibb mills resigned as steward and withdrew his membership from the church. Undaunted, Dr. Anthony, the following Sunday, preached on the church's duty to the poor. "It is not a healthy sign among us today that a simple, almost platitudinous, appeal against economic selfishness should be so startling and so unusual that it would create a sensation almost as though a preacher had stood on his head in his pulpit," he declared. "This sort of thing ought to be so common as to be the expected and accepted position of the Christian church.

"A church member said to me a few days ago: 'Say, you'd better lay off this thing you've been preaching about. You ought to know that the whole business world is simply a matter of dog-eat-dog and that the big dogs eat the little dogs. 'That,' I said, 'is exactly what I'm speaking against. I'm pleading for the right of the little dogs to live. I want a Christian civilization founded upon brotherhood rather than the greed-ruled things of today.'"

But Dr. Anthony has not been the only church leader to speak out. Dr. Edwin Poteat, professor of Christianity in Mercer university, a Baptist institution, also located in the home town of the Bibb company, on the Monday morning following Mr. McGrady's testimony, flayed Protestantism for its acquisitiveness, before the city's ministerial association. "Protestantism in the past three centuries has coupled itself so with the acquisitive instinct that business, from which real Christianity is now excluded, is on the verge of collapse," he asserted. "For three hundred years Christianity has been almost outside the business field. It has hardly had a look in. Now we have a business life from which it is almost excluded; a whole industrial era of looking out for number one. . . . Protestantism has got to withdraw from compromising. It must get some feeling for the other fellow in business. It must have some regard for the welfare of other people."

Baptists Go Radical

Dr. Poteat has the satisfaction of knowing that the Georgia Baptist convention, upon which Mercer is largely dependent, agrees with his sentiments. In November, during its annual session, the social service commission, headed by W. W. Gaines of Atlanta, brought in a report which can be described as nothing less than radical.

"Why all the objection to the government aiding in the matter (of the unemployed) if private charity proves inadequate?" it demanded. "The government appropriated several millions for the aid of sufferers in Japan a few years ago, and other millions to the Chinese sufferers. It appropriated still other millions last year to feed livestock in this country. It already helps in pensions and bonuses to soldiers. Why not help men out of work and helpless women and children who may be in danger of starving? It certainly could not be any more degenerating to one's character to receive aid from the government than it would be to receive it from private charities. Anyway, there is a feeling deep down in the hearts of the people that this country belongs to the people who made it and the government should in time of severe emergency aid those who serve it in war and maintain it in peace.

"Unfortunately business is so organized as to give greater security to investors than to wage earners, the greater emphasis being upon the security of property. Reserves are commonly set aside in the good years for the payment of dividends, but no such reserves have been set aside to stabilize the workers' income. In 1930, when unemployment was severe, $318,000,000 more was paid out by industrial, traction and railroad companies than was paid in the

prosperous year of 1929, while the pay rolls showed that wage payments had decreased about 20 per cent from 1929. There is protection for dollars and dividends, but none for human beings. We now have a federal reserve system for the protection of money; we should have the equivalent of a federal reserve system for the protection of labor. . . . We now treat them (the workers) in times of depression as if they were dependents, hangers-on and social liabilities."

There was much more in this same decidedly socialistic vein. Eugene R. Black, governor of the Atlanta federal reserve bank and a past vice-president of the convention, challenged these statements and pleaded that the report be revised. The president appointed Mr. Black and two other members to confer with the social service committee to see if some satisfactory agreement could be reached. A goodly number of teeth were pulled out of the pronouncements for the sake of harmony, but even with those extractions the final draft was far more liberal than any social document sanctioned before by the Baptists. (The Southern Baptists, it must be remembered, do not even belong to the Federal council.)

Likewise, the Northwest Texas Methodist conference, with Bishop H. A. Boaz presiding, gave considerable attention to social service, demanding an economic order in which men will be afforded a chance to become self-respecting by being self-supporting. "Our Christian brotherhood is a mockery when we grind men down and then offer them the dole," said the report.

The most stimulating speech made before the ecumenical conference of the Methodists in Atlanta in the fall was delivered by Dr. William P. King, book editor of the Methodist Episcopal church, south. In epigrammatic phrases he advocated drastic changes in our economic system. Here are just a few sentences from his fourteen page address: "If we are to avoid a complete social breakdown we must get away from a profit-success philosophy into a Christian social-mindedness. There must be a more equitable distribution of wealth of the profits of industry. A sufficient tax upon large inheritances, upon all monopolies of natural resources, and upon excessive incomes would go far towards social amelioration in the way of providing against the contingencies of accident, sickness, old age and unemployment. . . . The vast and glaring inequalities of wealth and opportunity are to be removed if we are to shun the red riot of revolution. . . . Social and governmental control are to be brought into exercise. There must be a larger measure of governmental regulation. It is a soft and senseless sentimentalism that would ignore the necessity of coercion. There are capitalists guilty of oppression and injustice toward the weaker members of society whom a gospel appeal would not reach in a thousand years."

Sermons, addresses and pronouncements such as these prove distinctly that the social consciousness of the Southern Methodists and Baptists is aroused. And this awakening is of tremendous importance to the future of religion and industry in this portion of the nation.

Shanghai, 1932

By Carleton Lacy

WHEN I came from lunch this noon three seaplane bombers were roaring over the Chinese lines. A great throng watched them from the near end of the bridges across Soochow creek. Soon the anti-aircraft guns began to bang. The truce was over; war was on again. For ten minutes we stood against the door of the Capitol theater watching and listening. Then I turned to the waiting task.

All morning we had been running the lines with my panting Plymouth to bring out Chinese who were marooned in the northern end of the settlement, cut off from their friends by a mile and a half of settlement streets now held by the Japanese forces. It was what the newspapers have been calling "no man's land," but it now belongs to the Japanese by right of conquest. Still their occupation is not undisputed; they are fighting snipers from mysterious alleyways and housetops. Everybody is jumpy, as we all noticed when my car backfired.

When I stepped into the office there was a strange, sad company waiting for the car and the pass that they hoped would bring out their loved ones. An old man with a long thin goatee sat alone on a bench —his story was not told to me; evidently some one else was to hunt for his family. There were others for me, each with an address written on an envelope and a plea that an effort at least might be made to help them. Together we discussed locations, drew rough maps, conferred as to possible routes. Some were certainly impossible. Heavy barb-wire barricades had been erected across the only streets leading from the settlements and entry was out of the question. Other addresses were in regions reported to be totally burned; it was useless to go there. Of one woman we learned definitely that she had left the house yesterday with fourteen others and that they must be somewhere this side of the fighting lines. Where? Well, that was a question that I was not enlisted to answer. We left the two anxious women with a friend who had seen them last after she had put out the fire that was set to her school (American

mission property), hung out the American flag, prayed with these friends, and started for a safer part of the city.

Finally we had our party—my British colleague who carried the pass, a nervous thin-faced young man whose mother was alone in the Kweiying road house behind the Japanese school, and a tall quiet girl who was grimly determined to find her aunt and cousin who were left not far from the Beulah church. After our morning's experience I felt that this woman must be frankly warned of the dangers and indignities she was facing. Before dinner we had watched one of our passengers endure search—an old northern woman who had been alone in the house through nearly four days. The sentries and ronin made her open all her clothing down to the thin white cotton coat next to her breast. But she was a rude country servant; the lady now starting with us was one of culture and refinement. So she removed from her clothing every scrap of paper or article of any sort, and her soft silk gown hung straight from her shoulders as she stood there on the sidewalk ready to enter the car.

Fixed Bayonets

Then we were off—across the Chapoo road bridge and one block to the right along Soochow creek. There we were stopped by sentries with fixed bayonets standing behind sandbags. A plain clothes man stepped out to examine the pass. Soon we were all out of the car and the searching of the two Chinese passengers was carried on in the middle of the street. Every article in the man's pockets was examined and returned. The woman quietly held out her arms while she was felt and patted from her shoulders to her ankles. She did not utter a word except the short direct answers to the questions that were put to her. But I watched her face and read something of the sacrifice of love she was making for her aunt and cousin.

Half a mile further on we were stopped again. When he saw our pass the marine sentry would have passed us. But with him stood a group of these civilian reserves, designated only by their arm bands and their motley collection of weapons—baseball bats, clubs, swords, sticks and a monkey-wrench. These men called for a search. Once more our passengers stepped out into the road and again I watched the patient woman's face. Maybe it was my own feeling, but as she sank back into the car seat I thought I saw a gleam of suppressed hate and a scar was drawn across her heart.

Through the Battle Zone

We went on, past the looted, riddled shops, the evacuated houses, the burned theater and business blocks. We dodged the broken electric wires that strewed the streets. In time the young man brought his aged mother out of the narrow alley, almost hysterical, but so grateful to be rescued. Twenty minutes later my British friend brought from another passageway the aunt and the cousin who joined the woman waiting in the car. The reunion was strangely silent. Only when we first heard them coming toward the street and I started my engine she had cried eagerly, "Are they coming?"

Once more our car was stopped, opposite the post office where a big machine gun looked up into my face while the sentry examined the pass. Then we were waved on and one minute later passed the bridge out of the Japanese lines. And tonight I am left with my recollections. There is the sad family of this morning, staggering along with their bundles, pleadingly looking toward our car and then pathetically turning away when they saw ten men, women and children with bedding, boxes and suitcases crowd into our little sedan; and I hear them saying, "How shall we pass through that mile of sentries and find our friends two miles away?" There is that bleeding face of a victim seized by twenty rough hands and dragged down to God only knows what fate. There are the two rows of men with bound hands sitting on the sidewalk under Japanese guards after the raid on the Hongkew hotel.

There is that unending procession of refugees which for these five days has been pouring from Hongkew into other parts of the settlement, and the thousands of people who wait on the dock every morning for the Ningpo boat fearful lest there be no room for them. There is that tall black smoke column that consumed the Commercial press and surrounding buildings and the nearby blaze of the splendid North station. There are the incessant labors of the doctors and nurses in St. Luke's hospital, caring for men and women torn by bombs or stabbed by bayonets, knives and daggers. There are the two vacant seats in our office of whose former occupants no word has been heard since the bombs rained on Chapei.

Hate Against War

Almost there is hatred in my heart tonight. But today as I stood by my car and the sentry, while my companion had gone down the alleyway to bring out the old lady, I caught sight of Professor S. of the Japanese school. He was in his shirt sleeves, the sweat running down his face, his head bare. I ran after him, partly perhaps because I wanted that helmeted sentry to know I had a Japanese friend. After he had told me that the truce was ended and hostilities had been resumed, he told me too that his little son was too sick to be moved, and so was there in the nearby hospital with his mother while the war raged about them. Motor trucks with fighting men and munitions, stretchers, trench picks and shovels, all the weapons of war went past. And machine guns and rifles were cracking nearby while we stood for a moment hand in hand, thinking of the sick lad and the anxious mother.

So if there is hate in my heart tonight it is not hatred for them, but for this cursed cruel war, which none of us can long endure.

How to Kill Religious Drama

By Fred Eastman

WISH it upon the children. They did very well dramatizing a Bible story in a classroom, so of course they will know how to produce an adult drama before an audience. They may learn something from it and it can't do them any harm. If they make such a mess of it that no one but their parents and aunts will come to their future productions, what of it? By then some newer wrinkle may come along to intrigue children's fancies.

Turn it over to the choir director. He's a good fellow and will know how to handle the music. He likes to go to the movies and must have picked up a lot of dramatic technique there. He has an eye for color and will know what to do about costumes. Besides, he's at the church two or three times during the week for choir rehearsal and might just as well stay a little longer and direct a religious drama. To be sure, he doesn't know anything about the Bible or the art of play production, but whatever he produces will have good music and make pretty pictures on the platform, so what's the difference?

Be Democratic!

If the choir director won't take charge of it, give it over to some nice young girl who once had a part in a high school play. She ought to know what's what. And the young people like her. Don't bother them with manuals of play production by more experienced persons. It will be sort of democratic to let them work things out together.

Choose only non-royalty plays. These will cut down the expense. Why waste five dollars or ten on a drama when one just as long and involving even more characters can be secured for only thirty cents a copy from denominational headquarters? What if the cheaper play lacks dramatic power and is loaded to the muzzle with propaganda? It is clean and harmless. And its message ties in with the every member canvass. If the congregation tires of the propaganda plays, why, the play publishers have long lists of plays that require no royalty whatever. Anyway, no one should expect too much of a play in a church.

Give Imagination Its Chance!

Provide no equipment for it. Instead, inspire the group to "demonstrate what can be done under a handicap." Avoid any platform or stage larger than is necessary for a pulpit. Don't waste money on lighting. Borrow properties from the minister's house. A few yards of cheese-cloth or cambric strung upon a sagging wire will do for a curtain. If the curtain sticks at the critical moment—well, don't all amateur curtains stick? Won't the audience overlook such deficiencies if the director will just come out and offer a smiling apology and ask the congregation to "let its imagination supply these items"?

Follow the play with a sermon pointing out the moral and urging greater gifts to the church.

Drama is a tough old art and religious drama is as ancient as recorded history, but any of the above prescriptions will knock it out. Two or three in combination will prove fatal within a year.

These melancholy reflections arise from contemplation of the data turned up by a study just completed by the religious drama department of the Chicago theological seminary. The study sought to discover the extent and nature of the use of religious drama in the midwest. Three hundred and forty-two churches supplied the information. Not all of it was depressing, and we shall come to the brighter side soon. But we may well pause for a moment to recall some words of the late Professor Gerald Birney Smith:

> A new tendency in church idealism is making itself felt with astonishing rapidity. Protestantism has suddenly become conscious of the inartistic quality of many phases of its portrayal of religion. The ugliness of many church buildings, the all-too-prevalent lack of dignity in the conduct of worship, the dreadful quality of the music in many churches—these have all suddenly flashed upon our vision as impediments to profound religious experience. We are on the threshold of a strong desire to improve the aesthetic quality of Protestantism.
>
> It is only as the aesthetic side of Protestantism shall be taken as seriously as its intellectual and pedagogical aspects that we shall be able in the perplexing age before us to commend our faith with all the power and dignity which it deserves. If Protestantism is worth preserving it can be preserved only as it shall be made as obviously dignified and worthy as Catholicism. But this dignifying of Protestantism cannot be a mere imitation; it must develop its own original worship and its own original aesthetic forms in all the realms of religious art.

Note again that clause: "to commend our faith with all the power and dignity which it deserves." Therein lies the answer to churches which have been committing drama to the children and without adequate direction, good plays, or suitable equipment. Such treatment of a great art will never enable it to commend our faith with either dignity or power.

In drama religion has an ally whose potential ability to develop beauty and strength in the spiritual life is comparable only to that of music. In some respects it is even greater than music, for the drama, more than music, has to do with the revelation of human character. Any church that chooses cheap hymnals, hires a poor organist, installs a flimsy organ and a gum-chewing choir, kills music; and it kills also something fine and sensitive in the spiritual life of its congregation. Just so for drama. It is a great art and must be taken seriously if it is to yield its blessings. It will not yield them through cheap, inartistic, and propaganda plays, or by childish efforts on a make-shift stage under incompetent direction.

Now for the rest of the study—and its brighter side. Of the 342 Congregational, Presbyterian, and

Methodist churches studied in sixteen states of the middle west, 258 reported that they had produced a total of 830 plays during 1931. That is an average of 3.2 plays per church. Eighty-four churches reported that they produced no plays during the year.

Defining Religious Drama

For purposes of the survey a religious drama was defined as "one which has a religious effect upon an audience; that is, it sends the audience away exalted in spirit and with a deeper sense of fellowship with God and man." Religious dramas were further considered of two kinds: biblical and non-biblical. A third category called non-religious dramas was added so that the classification could be complete. Only 246 churches classified their dramas, but their answers are interesting. They reported a total of 188 non-biblical, 140 biblical, and 65 non-religious plays.

In answer to the question, "For what purpose does the church produce dramas?" 231 replies checked the words, "For the inspiration of the audience;" 118 checked the words, "For the education of the players;" 63 checked the words, "To raise money;" while 3 wrote in their own words, "For entertainment."

When were the plays given? Most of them were presented at the Sunday evening worship service; some at the young people's meeting, and a few at the meetings of the Ladies' aid, men's club, and other gatherings. Among the special days on the church calendar, Christmas drew the largest percentage, Easter next, and Children's day, third. But only 32 per cent of all the plays were produced on special occasions; the rest in connection with regular services of the church.

Apparently most of this dramatic production has been done without special equipment, for only 28 per cent of the churches reported that they had permanent stage, curtains, and lights, and only 19 per cent more reported that they had these as temporary facilities.

So much for the bare facts. These figures reveal that the churches are using drama rather extensively. Much of this drama is of poor quality, without adequate equipment or direction. But the churches would not be using drama at all unless they found value in it. And if they have found value in the type of drama that most of them produce, how much more value will they find when they take it as seriously as the most effective churches have learned to take their music?

Drama Tournaments

Some churches do take it so. There is a heartening minority whose lists of plays show discrimination, and whose direction has been disciplined by careful study. There are still more which have recently added worthy equipment. Several report that they have established religious drama tournaments, interdenominational and community-wide, in order to raise the standards and demonstrate the value of good drama in the educational and worship services of the church. More than three hundred of the churches requested a selected list of better plays. (Such a list, together with a primer of production, will be sent without charge upon application to the religious drama office of the Chicago theological seminary at 5757 University avenue, Chicago.) And compared with a similar study made a few years ago there has been no little advance.

What Drama Can Contribute

The tendency is toward modern plays of spiritual power rather than biblical plays; and toward production for the inspiration of the audience in the Sunday evening worship service rather than for revenue on week nights.

Two examples will illustrate what drama can contribute to the culture of the human spirit. The first is from ancient Greece. For nearly five hundred years the Athenians made drama their chief means of adult religious education. They housed it in their most sacred temple. They presented their greatest dramas there at the sacred season of the year. They closed their places of business, adjourned their courts, and even opened their jails so that everyone might come and receive the intellectual and spiritual stimulus of the plays. So powerful was the effect of those religious dramas that Athenians developed an understanding and an insight which made their name a symbol of culture from that day to this. Read those plays today—the dramas of Aeschylus, Sophocles, and Euripides especially—and you will see why they have lived for twenty-four hundred years. There is life in them, and a striving after truth, and there is supreme beauty.

Masefield and Canterbury

Another example is that of the Canterbury cathedral. Four years ago it decided to produce a religious drama at Christmas time. It considered the possible playwrights, selected England's leading poet, John Masefield, and asked him to write a poetic drama on the coming of Christ. Next it asked Gustav Holz, a foremost composer, to create the music. Then it secured the best available players, singers, and director. The result was a play of power and beauty that will probably live as long as the English language lives. *That* is taking drama seriously.

How can modern American churches achieve through religious drama results comparable to those of the Greeks or of Canterbury cathedral? By treating it with the same respect. By cultivating it in our temples. By giving it the best equipment, not the worst. By encouraging our best dramatists and players to consecrate at least a part of their talents to Christian service. By putting our younger players and playwrights through a rigorous discipline. By choosing the best plays, not the cheapest. By entrusting drama, not to the immature, but to those whose own struggles have brought to them that refinement of spirit essential to a sympathetic portrayal of human character in action.

BOOKS

Anti-Catholic Movements

THE SHADOW OF THE POPE. *By Michael Williams. Whittlesey House, McGraw-Hill Book Company,* $3.00.

THE EDITOR of that able Roman Catholic weekly, Commonweal, tells in this volume "the story of the anti-Catholic movement in America." As a compendious and classified presentation of all the data that need to be remembered about the more violent fulminations of professional anti-Catholics, it leaves nothing to be desired. Most of this material will be read with feelings of shame by intelligent Protestants but, shame or no shame, it is part of the record and is entitled to the sort of clear, calm and dispassionate telling that is here given. But there have been other and more intelligent criticisms of Roman Catholicism. There have been arguments designed to prove that that church does not keep its hands out of politics and to dissuade Protestants from increasing its prestige and enlarging its influence upon American public life. Many of these criticisms and arguments are perfectly sober and respectable. Whether they are judged cogent or not will depend largely upon the point of view from which they are regarded, but they are quite different from the lurid scandals which credulous and impassioned fanatics disseminate. To these more calmly reasoned arguments, Mr. Williams pays practically no attention, except for brief mention of Mr. Marshall's well known magazine article and book.

Beginning with an excellent brief summary of the relations of church and state from Constantine to modern times, showing that the idea of an alliance between the two was part of Rome's contribution to the development of Christianity, the author notes that Protestantism continued the practice of seeking alliance with the state and that therefore religious liberty was not a direct result of the Protestant reformation. He argues that it was not the result of it in any sense. I would join issue with him here, but there is no room to extend the argument. The story of intolerance toward Roman Catholics in the American colonies, and of the limitations upon religious liberty which continued in several states in the early years of the federal period, is told briefly and accurately.

A completely fair version of that story, however, must include some adequate description of that Roman Catholicism toward which these early Protestant Americans were so regrettably intolerant. It was a religion which, throughout the world, wherever it had power to do so, was doing its utmost by force and violence to stamp out every other form of faith. Plenty of lies had been told about it, and the truth had been embellished by a copious growth of legend, but the truth itself was plenty. The plain fact is that Roman Catholics in countries predominantly Protestant were not looked upon as merely the harmless holders of certain peculiar theological doctrines, but as the local representatives of a world power which granted no liberty where it had power to deny it. When, for example, Maryland after some years of anti-Catholic violence established the Church of England in 1694, it was not without knowing that the Roman Catholic clergy had induced Louis XIV to repeal the edict of Nantes nine years before and that French Protestants were even then fleeing to escape intolerable conditions. When the first anti-Catholic organizations began to be formed in the 1830's and '40's, the excited citizens could remind their critics that the pope who died in 1829 had condemned the whole idea of religious liberty in unmeasured terms. When the "great wave of religious strife began its course" in 1887 with the organization of the American Patriotic association, which became the A. P. A., it did not require a very long memory to recall that Leo XIII's encyclical in 1885 had complained that the "lamentable rage for innovation," which led to popular government, brings it about that "the Catholic religion is allowed a standing in civil society equal only to societies alien to it." And when the "bigots" were protesting against the nomination of a Catholic in 1924 and the election of one in 1928, the ink was scarcely dry on the books of Father Ryan in which he was hooting at "the theory of indiscriminate and universal toleration" as absurd.

All of which means only that the story of anti-Catholic movements cannot be fully or fairly told without the telling also of those things which have furnished the motives of those movements. The story of Protestant intolerance cannot be told all by itself. Neither can the story of Catholic intolerance. Perhaps a Catholic and a Protestant should collaborate and tell the whole story.

Mr. Williams has told one side of it well, and in no bitterness of spirit. Here is the Know-Nothing movement, and its immediate predecessors—the A. P. A., the Guardians of Liberty, and the Ku Klux klan. Since something more than half of the book is devoted to the presidential candidacy of Governor Smith, it is a fair supposition that this portion of the field commands a corresponding share of the author's interest. The purpose doubtless is to make Protestants ashamed of the "bigotry" displayed in opposition to him in 1928. It was, without question, merely a coincidence that this book came to the reviewer's desk on the very morning on which the papers carried Governor Smith's announcement of his willingness to hear the call of duty again for the campaign of 1932.

W. E. GARRISON.

Books in Brief

YOUNG GEORGE WASHINGTON. *By George L. Thompson. Beacon Press,* $1.50.

No literary editor needs to be told that this is a year of special interest in Washington. It is a dull week that does not bring in a new Life. This admirable volume, intended especially for young people, deals with Washington's youth and carries the story down to the time of Braddock's arrival to show the colonials how Indian fighting ought to be done. It is particularly strong in its presentation of the conditions of life in Virginia when Washington was growing into manhood.

HOW WASHINGTON PRAYED. *By William J. Johnstone. Abingdon Press,* $1.00.

The author has collected all known records of Washington's public or private religious observances. The authority for some of them falls considerably short of being contemporary with the events. Undoubtedly Washington held religion and the church in proper reverence, but it may be questioned whether his piety does not here receive an emphasis that would have surprised him.

EPISODES IN THE LIFE OF GEORGE WASHINGTON. By A. J. *Cloud and Vierling Kersey. Scribners,* 80 cents.

A brief and vivid life of Washington, for young people, in the form of narratives of selected incidents. That is what children care most for anyway, and what they remember

best—not the continuous process of a developing personality, but the vivid moments which form the high lights of a great career. It is readable and authentic, and gives references for further reading.

REPRESENTATIVE OPINIONS OF MR. JUSTICE HOLMES. *Arranged by Alfred Lief. The Vanguard Press,* $4.50.

A year or two ago a volume of "The Dissenting Opinions of Mr. Justice Holmes" was published. The present volume contains opinions in which the majority of the supreme court has concurred. That they are keen and illuminating interpretations of the law, full of instruction for lawyers and a school for judges, is less important for our present purposes than that they are equally instructive and delightful for laymen. The distinguishing characteristic of Judge Holmes is not that he knows the law. He does know the law, but so do many lawyers. But one would search long to find one who combines with that ample technical knowledge such a fund of sound sense, such a breadth of sympathy and understanding, and such ability to write crisp and sparkling English—search long and then not find him. His liberal social and economic views are sufficiently well known. These are less strikingly in evidence in these opinions than are the qualities of his mind and his philosophy of law and government. For him, the constitution is no straitjacket, but a flexible instrument. He has no confidence in the ability or right of courts to overrule all the mistakes of legislatures, or in the possibility of constructing a perfect and logical system of legislation which will anticipate and meet every new need of a changing society. In the words of Mr. Laski, who writes a brilliant introduction to the volume, Judge Holmes understands that: "We must realize the contingency of all that we claim as truth. We must avoid the danger of equating our incomplete principles with ultimate panaceas. We must recognize how partial and fragmentary is our experience, how unlikely, therefore, it is that they can claim the distinction of universality." It is the recognition of this provisional quality of knowledge that keeps his mind still mobile at ninety-two and disposes him to a hospitable and hopeful attitude toward experiments in the field of jurisprudence.

EVOLUTION AND THEOLOGY, THE PROBLEM OF MAN'S ORIGIN. *By Ernest C. Messenger. Macmillan Company,* $2.50.

A Roman Catholic theologian here argues that the theory that the human body originated through a process of evolution is not contrary either to Scripture or to the teaching of the principal doctors of the church. The discussion deals largely with citations from the texts of Augustine, Peter Lombard, Thomas Aquinas and the other great Catholic theologians. While it is exceedingly interesting to find that some sort of sanction is given to some sort of evolution by these writers, one does not read far without discovering that the author means by evolution something quite different from what that term suggests to most modern readers. See, for example, the section on "the formation of Eve," in which the origin of Eve from a portion of Adam, by a sort of asexual reproduction, is said to be "so certain and so clearly taught both in Scripture and tradition that it may well be *de fide.*" Further, "we have the evidence of the constant teaching of Catholic tradition, which has always regarded this origin of Eve as historically true, and has seen in it the prophetic image of the church originating from Christ dying on the cross." Since this is all included within "evolution," there is less ground for wonder that the Catholic church is so liberal in regard to evolution.

CORRESPONDENCE

Missionary Renunciation

EDITOR THE CHRISTIAN CENTURY:

SIR: May I just write a line from this end of the world in full confirmation of what Mr. Lewis Clayton Kitchen has written in his short article, "Can We Renounce Renunciation?" in your issue of Nov. 4, 1931? I am rather surprised that Mr. Shelton Bissell takes exception to the remarks made by Mr. Kitchen. Mr. Bissell in his letter published in your issue of Dec. 16, mentions one of two things in regard to which the missionary makes some sacrifice. He is right there but he should have mentioned that, to counterbalance these things, there are several others by way of economic and social privileges which the missionary enjoys in these lands, privileges which he can never hope to enjoy in his own land. For instance, every missionary household has two to three servants and sometimes even more, so that his wife, himself and his children are altogether exempted from all those duties and tasks which are a part of their every day life in their own country. He and his wife are, besides, looked up to by everyone, including even the princes, and he enjoys a status which is inferior only to that of the English officers in the country, whereas in his own country he is only one of a million. I can confidently say after having been in your land for over a year that the average Protestant missionary in India makes very little of a sacrifice as such, and has on the whole a much easier life.

This is only one aspect of the question. The other is even still more unfortunate. On Mr. Kitchen's own showing, his income is twice as big as that of twenty earnest young men of whom he speaks in his article. Whatever it be, taking the average income of an Indian to be five cents a day—and this is a liberal estimate according to Mahatma Gandhi—the missionary has an income which is nearly fifty to sixty times as big. Now I ask all those who are interested in mission work whether it is possible to preach the religion of Jesus Christ under these circumstances. What would you do or say to me if I and a number of my friends came to you preaching a religion of sacrifice and renunciation, while we lived with an income which was fifty times as big as that of an average American? Is it any wonder if people with any self-respect turn away from missions and that only those should take their shelter who hope to make an economic and social gain of it? This is what is happening in most of the mission fields and therein lies the tragedy of the missionary situation. But the worst of it is that most of the people are not even aware of this anomaly and behave as if it did not exist. I am thankful, however, that you are doing your utmost to let light shine upon these problems and are thereby rendering a real service to the cause of Christ and to the world.

Harmon House, MANILAL C. PAREKH.
Rajket, India.

Instructions of Army Chaplains

EDITOR THE CHRISTIAN CENTURY:

SIR: Since you have several times published statements of pacifists demanding that there should be no chaplains in the United States army or navy, I trust that you will find space for the following quotation from an article by Chaplain John Hall, U. S. A., published in the News Bulletin of the National Lutheran council for September. My own experience of twenty years' chaplaincy in the regular army coincides with that of Chaplain

Hall, and it was also my experience that, while civilian' ministers could accomplish some things that those in the service could not, there were very many cases where the work could only be done by a chaplain regularly connected with the service:

"It seems to me that the first thing to do in answering them is to divorce the whole matter from the discussion of militarism and pacifism. Chaplains of the United States army are forbidden to bear arms to engage in combat. The 'fighting chaplain' who borrows a gun and uses it against the enemy violates regulations and is not in good repute in our army. Our chief of staff says: 'If United States army chaplains are ever guilty of using inflammatory propaganda, such activity is without warrant or authority by any statute or order ever promulgated in the history of the country.' My own experience, extending through the greater part of the world war, is in accordance with this statement. I have never received any suggestion that I use my office for teaching any sort of patriotism other than that inculcated by the clear teaching of my own religious faith. Chaplains are commanded to perform duties 'closely analogous to those performed by clergymen in civilian life, modified only by the peculiar conditions attaching to military life.' These duties are specifically defined as the holding of divine services, visiting those who are sick in the hospital and those who are in prison, counseling and advising those who are in trouble, etc."

Carlisle, Pa. RUTER W. SPRINGER.

You Might Try Daniel Drew

EDITOR THE CHRISTIAN CENTURY:

SIR: In my talks to my Sunday school class I find I can attract a great deal of interest by talking about widely known men of affairs and wealth, who were poor boys and who attribute their success to their religious training, such for instance as Senator James J. Davis of Pennsylvania. Do you know of any writings in your publication or any books on this subject or perhaps you know the names of some successful men who attribute their success to their early religious training?

Cincinnati, O. F. D. REILEY.

Self-Defense in International Law

EDITOT THE CHRISTIAN CENTURY:

SIR: I have looked over your editorial entitled "Japan and Self-Defense" in The Christian Century for February 24, and while in general I agree with your conception of "self-defense" I would perhaps qualify the statement which you quote from Secretary Kellogg that one nation can be "sole judge" in regard to the existence of a necessity for self-defense. It would, of course, be always true that in such an emergency the state would have to judge in first instance as to whether defensive action was justified. But this should not be construed to mean that such a judgment would ever be final. The state whose normal rights are infringed by such defensive action could always complain and insist that the state taking such action defend itself through diplomatic negotiation, arbitral, or judicial procedure, or any other international procedure which may be applicable between the two states.

I think this proposition is fully supported by the precedents. In Moore's Digest of International Law, Vol. 2, pp. 402 to 425, the diplomatic discussion is quoted in a number of such instances and there has always been a recognition that the state resorting to the plea of self-defense must present facts which justify its action under international law.

Perhaps the most important of these cases is that discussed on page 411 of Judge Moore's work relating to the Caroline. On December 29, 1837, a British force crossed the Niagara river and seized the vessel Caroline on American territory, setting it adrift to flow over Niagara Falls. During this operation a few American citizens were killed on American soil. The United States protested and Great Britain sought to defend her action on the ground that there was a necessity for self-defense in view of the fact that the Caroline was loaded with arms for the assistance of certain Canadian insurgents. During the long diplomatic correspondence, Lord Ashburton, the British minister, made the following statement: "Although it is believed that a candid and impartial consideration of the whole history of this unfortunate event will lead to the conclusion that there were grounds of justification as strong as were ever presented in such cases, and, above all, that no slight on the authority of the United States was ever intended, yet it must be admitted that there was, in the hurried execution of this necessary service, a violation of territory; and I am instructed to assure you that Her Majesty's government considers this as a most serious fact, and that, far from thinking that an event of this kind should be lightly risked, they would unfeignedly deprecate its occurrence. Looking back to what passed at this distance of time, what is, perhaps, most to be regretted is, that some explanation and apology for this occurrence was not immediately made; this, with a frank explanation of the necessity of the case, might, and probably would, have prevented much of the exasperation, and of the subsequent complaints and recriminations to which it gave rise."

To this Secretary of State Webster replied as follows: "The President sees with pleasure that your lordship fully admits those great principles of public law, applicable to cases of this kind, which this government has expressed; and that on your part, as on ours, respect for the inviolable character of the territory of independent states is the most essential foundation of civilization. And while it is admitted on both sides that there are exceptions to this rule, he is gratified to find that your lordship admits that such exceptions must come within the limitations stated and the terms used in a formal communication from this department to the British plenipotentiary here. Undoubtedly it is just, that, where it is admitted that exceptions growing out of the great law of self-defense do exist, those exceptions should be confined to cases in which the necessity of that self-defense is instant, overwhelming, and leaving no choice of means, and no moment for deliberation. Understanding these principles alike, the difference between the two governments is only whether the facts in the case of the Caroline make out a case of such necessity for the purpose of self-defense. Seeing that the transaction is not recent, having happened in the time of one of his predecessors, seeing that your lordship, in the name of your government, solemnly declares, that no slight or disrespect was intended to the sovereign authority of the United States; seeing it is acknowledged that, whether justifiable or not, there was yet a violation of the territory of the United States, and that you are instructed to say that your government considers that as a most serious occurrence; seeing, finally, that it is now admitted that an explanation and apology for this violation was due at the time; the President is content to receive these acknowledgments and assurances in the conciliatory spirit which marks your lordship's letter, and will make this subject, as a complaint of violation of territory, the topic of no further discussion between the two governments."

It is clear from this that both governments recognized that the plea of self-defense must be justified by a showing of actual circumstances which created a condition of necessity, that the sufficiency of the circumstances alleged are subject to consideration by international procedure and by the standard of international law, and that invasion of territory not clearly justified by such circumstances is an international delinquency for which apology and reparation must be made. I am sure you would be doing a service if you promoted a more general understanding of the nature of this plea of self-defense. Properly understood, it no more destroys the value of the Kellogg pact than does the plea of self-defense destroy the value of laws against murder.

The University of Chicago. QUINCY WRIGHT.

[Our readers will be grateful for the information which Professor Wright has given in this letter. The idea that the right of self-defense weakens the Kellogg pact is widespread and needs correction. It was not intended in our editorial to deny the right of review of any claim of self-defense, but on the contrary, to affirm it. If any reader gained an opposite impression we are glad that Mr. Wright has made the point in his first paragraph, for we are fully in agreement with him.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Gloomy Days in England

Shanghai, Reparations, Tariffs All Add to Public Depression—Graded Schools Under Fire

(*British Table Talk*)

LONDON, Feb. 16.—Nothing has come during the week to lift from us the burden of anxiety. The latest news from Shanghai will make the most zealous defenders of Japan begin to wonder where that nation means to stop. Army divisions waiting in the Japanese section of the international settlements! Small wonder that rumor begins to hint that there are secret understandings about; others fall back upon the more charitable belief that the Japanese military authorities are in control of the whole policy, and have much the same mentality as military people have everywhere. It is a tragic and humiliating time.

There is to be a reparations conference in June. An eminent economist, Mr. Keynes, who saw clearly at the time of the peace what was involved by the reparations, has spoken this week with his unrivaled authority upon the situation: "I must say a word, in casting my glance forward, as to reparations and war debts. We all know that these are now as dead as mutton and as distasteful as stale mutton. There is no question of any substantial payments being made. The question has ceased to be financial and has become entirely political and psychological. If in the next six months the French were to make a very moderate and reasonable proposal in final settlement, I believe that the Germans, in spite of all their protestations to the contrary, would accept it, and would be wise to accept it, but to all outward appearances the French mind appears to be hardening against such a solution and in favor of forcing a situation in which Germany will default." Mr. Keynes speaks here for a great number of thoughtful economists.

Mr. Neville Chamberlain also resorts to "mutton" for his metaphor, but he declares that free trade is dead as mutton. It may be; but already the government begins to discover that the path of tariffs is hard. From different sides Lord Beaverbrook and Sir Herbert Samuel are attacking the ten per cent tariff, which is to begin the new order.

* * *

Attack Graded Sunday Schools

Has the grading of Sunday schools helped or hindered their work? In this country there has been, under the leadership of Westhill college, Birmingham, and especially in the early days of Mr. Archibald, a widespread adoption of the principle of the graded school. The secretary of the Baptist union has been raising the question how far this has been wisely carried out. He has reported the judgment of some leaders in the churches that the falling-off of numbers in Sunday schools dates from the adoption of this new system. Mr. Ernest Hayes, who has done admirable service for Sunday schools both by his books and his personal influence, has taken up the defense of graded schools.

The controversy, if it is to be useful, must be more carefully defined. The method of grading scholars according to their ages, and fitting the lesson to their stage of development, must be accepted universally; whatever has been foolish or extravagant in the application ought to be corrected, and in this the graded school advocates would gladly work with their critics.

* * *

Religious Drama Convention

There are many signs of activity among those who care for the use of drama in the service of religion. A conference of the Religious Drama society was recently held at the vestry hall of St. Martins-in-the-Fields. Lieut.-Col. Grant defended the use of dramatic art in the church both to convey a message, or to aid worshipers in devotion. He suggested the setting up of a traveling theater, perhaps on a motor van, by means of which religious drama might be taken into crowded cities.

* * *

Two Master Swordsmen

Father Ronald Knox is an effective swordsman in controversy. Since the days when he made sport of "Foundations" and described how the Church congress waited for the annual bulletin from Canon Sanday to tell them what they might believe, he has added to our life not only his genuine insight and wisdom, but his unflagging humor and wit. He is now a strong defender of Rome with many ways of commending his faith. Even in his detective story, "The Viaduct Murder," the reader is led to consider the character of evidence, and therefore of the evidence for a religious belief. Mr. Arnold Lunn, the son of Sir Henry, is also a pretty swordsman, as readers of his book, "The Flight From Reason," know. He was at Harrow with Father Knox, and with the ease of manner which becomes an old schoolfellow, he has engaged Father Knox in an epistolary duel on the Roman Catholic claims.

The book is called "Difficulties." Lunn attacks; Knox defends. Both fight with vigor, and yet without loss of temper, and the book is to be commended to those who desire to know how Rome appeals and repels. It should be said that Mr. Lunn does not appear as a traditional Protestant; he has a large measure of sympathy with Rome. Father Knox, too, while he makes the defense, which stands the same for all Romans, shows no little understanding of the case for the other side, and from within his secure fortress is generous in his dealing with those who are without. Decidedly a book to be read.

EDWARD SHILLITO.

Boycott Plan Divides Pacifists

Unable to Agree on Its Wisdom—Celebrates 40 Years Service as Organist

(*Correspondence from New York*)

NEW YORK, Feb. 27.—The proposal in many quarters to halt the aggression of Japan by invoking some form of boycott is causing considerable heart searching among the out-and-out pacifist groups here. While a considerable majority is in favor of the use of the boycott under the circumstances which have arisen, there is a vigorous minority which feels that such a step must inevitably lead to war, and that it is not a step in harmony with the law of love as it will inflict suffering upon innocent Japanese men, women and children. It is regrettable that this problem was not thoroughly thought through and action agreed upon before the emergency arose. The war departments of the various countries have their plans worked out in detail for all the various emergencies that may arise, and certainly in this respect they are wiser than the children of light. Pacifist strategy, at least here in the United States, is not yet either an art nor a science.

* * *

William Jay Schieffelin to Address C. E. Rally

Dr. William Jay Schieffelin, chairman of the New York committee of 1,000, and well known for his leadership in the fight against municipal corruption, is scheduled to address a Christian Endeavor rally at the Manor Reformed church on West 26th street this coming Monday night. It is gratifying to find that the young people in our churches are becoming increasingly interested in the great social issues facing us today.

* * *

Organist for Forty Years

Dr. William C. Carl has been organist and director of music at the First Presbyterian church, Fifth avenue and 11th street, for forty years. He is celebrating this anniversary this week. Tomorrow night the choir of the church under his leadership will sing Handel's oratorio, "Judas Maccabaeus." Dr. Carl has established an enviable record at First church not only for quantity of service but for quality as well.

* * *

Strange Figure of Christ on Church Wall

Considerable interest has been aroused in the city by reports of the appearance of a figure of Christ on the sanctuary wall at St. Bartholomew's church, Park avenue and 50th street. Great numbers of people have been visiting the church to see this figure which has appeared in the marble.

It is about a foot and a half in height and apparently does not require the imagination in order to see it. Dr. Robert Norwood, the rector of the church, says that he first noticed it a year ago during Lent when at the conclusion of his address he glanced at the sanctuary wall and was amazed to see the lovely figure of the Christ in the marble. Dr. Norwood says that he does not know how the Christlike figure came to be there but he adds that he has "a weird theory that the force of thought, a dominant thought, may be strong and powerful enough to be somehow transferred to stone in its receptive state."

* * *

Dr. Albert Parker Fitch Ill

Dr. Albert Parker Fitch, pastor of the Park Avenue Presbyterian church, is seriously ill. In addition to the taxing burdens of his parish work Dr. Fitch has been filling many important speaking engagements both in and outside the city. He is a man of great intellectual strength and spiritual power, so that his services have naturally been much in demand. It was almost inevitable that he should overtax his physical strength.

* * *

New Terms of Subscription Urged by Presbyterian Group

In furtherance of the plans for uniting the Presbyterian Church in the U. S. A. with the United Presbyterian church the joint committee on organic union has proposed a new formula of subscription to the Westminster confession for ministers, elders and deacons. To many ministers in the Presbyterian church the new formula seems ambiguous and confused and they are therefore urging upon the committee the terms of subscription which were adopted by the United Free Church in Scotland in 1924.

* * *

Address of Bouck White Wanted

Some of the readers of this column will remember Bouck White, author of "The Call of the Carpenter" and other books dealing with economic problems. He was also the founder of the Church of the Social Revolution which flourished for a few months about 15 years ago. It will be a favor to a number of us here if someone will give us his address.

EDMUND B. CHAFFEE.

Dean Inge Sees Religion As the Way Out

Speaking at St. Paul's, London, in the first of a lenten series of addresses, Dean W. R. Inge discussed "Why We Believe in God." Addressing himself especially to the young people present, he said: "It is the young, not the middle aged and the old, who really matter. It is sometimes said that Christianity is in danger; that is not true. It is but a young religion, and it has never been properly tried out. Our country is very much on its trial, and in considerable danger, and it depends upon you young people to save it. I know we have made rather a hash of things. It is fortunate that it is not we who have to deal with the new problems; you will have to deal with them, and I am absolutely convinced that the old religion which makes all things new points the way out."

Groom Texans for Presidency

Traylor and Garner Named as Dark Horse Candidates—Atheism Charges Being Sifted

(Correspondence from the Southwest)

WACO, Feb. 20.—Texas seems destined to be in the spotlight in the approaching democratic national convention. A former Hillsboro banker, Melvin Traylor, now of Chicago, continues to be prominently mentioned as a possible candidate for the presidency. More seriously the nomination is proposed of Congressman John N. Garner, speaker of the house, a resident of Uvalde. Something more than a favorite son approval has been given him with endorsement of William Gibbs McAdoo and other men of national influence. Mr. Garner, 63, of rather indifferent education, a product of the school of experience, is a wet who has given unquestioning support to the 18th amendment. He has the enthusiastic support of many drys in this section thus far, including Senator Morris Sheppard, though there are interrogations being raised by some. Not a few wonder just why he has felt it necessary to employ so many "damns" in his published interviews, for he is probably picturesque and vigorous enough without such expletives. An early all-Texas dinner in Mr. Garner's behalf is being planned in San Antonio, which promises to determine whether or not he can have the united support of the state's dry forces.

* * *

Probe Charges of Faculty Atheism

The public attack of Rev. R. C. Campbell, pastor First Baptist church, Lubbock, on certain teachers in the Technological college, in which he charged the teaching of atheism by them, is in process of investigation by the president, Dr. P. W. Horn, and the college board. Dr. Campbell ranks high in the confidence of his denomination. Meantime he and Dr. Horn have signed a statement which clarifies the matter to some extent and slightly mitigates the force of the pastor's charges.

* * *

Attend Church Life Conference

Disciples have just concluded a church life conference in Fort Worth, which was attended by about 100 ministers. The main theme was stewardship. So helpful was the conference it was decided to hold two such next year, one in the winter and one in the summer.

* * *

A Footnote to Texas History

In sending greetings to the First Baptist church, Washington, D. C., upon the celebration of the 130th anniversary of its founding, this correspondent cited the fact that General Sam Houston, founder of the Texas republic, was converted in the Washington church while United States senator, under the preaching of Rev. George W. Sampson, and was baptized at Independence, Texas, by Rev. R. C. Burleson, a pastor of First Baptist church, Waco, some time after.

* * *

Leaves Texas for Washington

Rev. R. L. Powell leaves the strong First Baptist church, San Angelo, Texas, to accept the pastorate of the First church, Tacoma, Washington.

* * *

Leading Baptist Minister Dies

The death of Dr. R. T. Hanks, predecessor of Dr. George W. Truett in the

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Privation Grows in East Europe

Conditions in Rumania, Hungary and Other States Reminiscent of Post-War Russia

(Correspondence from Southeast Europe)

BELGRAD, Feb. 15.—There seems to be only increasing tension in the economic situation in southeast Europe, instead of the hoped-for lift in the depression. This is true not only of national economy, as remarked in my last letter, but in personal relations as well. With every month distress is more prevalent in the homes of the population. Even in the richest farming sections, families with barns full of wheat or potatoes must go to bed with the chickens for they have no money to purchase kerosene for their lamps. In lower Hungary farmer boys beg work in the towns "to earn enough to buy salt to cook their potatoes with." Budapest is a city where no one smiles. The only depression I ever saw which compared with this, was Vienna just after the war, or Petrograd in the grip of famine. Of course churches and pastors are specially hard hit. In rural churches, whose congregations pay their own ministers, the faithful have nothing but grain to give, and since that has no market value, the plight of the clergy is pitiable.

* * *

Hungarian Christian Association Has Jubilee

The regular winter conference of the Hungarian Student Christian movement gained special significance this year since it coincided with the 25th anniversary of the founding of the movement. For the jubilee meeting on Sunday evening, the hall was packed and literally hundreds, unable to get in, went away disappointed. The chief speakers were Prof. John Victor and Baron Podmanitsky, professors in the theological department of the Budapest university. Perhaps the most interesting feature of the evening was a series of brief talks by representatives of seven other Christian organizations in Budapest, all of which witnessed their indebtedness to the Student Christian movement, for the leadership and for the inspiration it has supplied them, during all its twenty-five years existence.

The economic situation in Hungary kept half the usual number of conference-participants at home, so that less than 250 attended. Optimistically, the conference topic read "At the Gate of a New Life," although many of the addresses dealt with the present crisis. "The Eternal Crisis in Humanity," "The Eternal Crisis in the Individual," "Youth's Task at the Entrance to a New World," were among the lecture-topics. As usual a current of deep piety pervaded the whole conference. The visitor was impressed by the splendidly devoted young people in this organization. Its significance in developing permanent Christian leadership is proved by the thousands of its former members now in positions of authority and influence throughout the country.

* * *

Bulgarians Deplore Protestant Missions

An article in the last number of the Pastirsko Delo, Orthodox organ published in Sofia, bitterly condemns the proselytizing activities of certain Protestant groups in Bulgaria. These missions "richly supported by American boards," are accused of using all sorts of means to draw converts from the Orthodox church. "Laboring for some sort of Christian unity, they themselves are divided into four or five sects within Bulgaria," the article continues, "and in spite of all their dollars, working ever since Turkish times, they have only 6,000 members in the country."

* * *

Orthodox Church Makes Largest Gain in Czechoslovakia

Statistics just published give interesting information about the growth of different churches in Czechoslovakia in the ten years between 1921 and 1930. According to these figures the Roman Catholic church gained 4.3 per cent over its 1921 membership; the Czech Brethren, principal Protestant group, 35 per cent. The Czechoslovak church, organized just after the war by the large group which left the Roman Catholic church, reports a gain of 51 per cent over 1921. Most of this advance was made in the early part of the decade. The Orthodox church now numbers 145,000 as against 73,000 ten years ago, a gain of 99 per cent. Most of this accretion has been at the expense of the Uniate (Greek Catholic) church in sub-Carpathian Russia, although the Orthodox church in Bohemia has also shown steady growth. Those citizens of the republic officially registered as belonging to no church (Konfessionslos) show an increase of 17.8 per cent during the decade.

DONALD A. LOWRIE.

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Congress Party Keeps Up Fight

Repressive Measures Fail to End Independence Campaign—Arrest of Missionary Stirs Bombay

(Correspondence from India)

NAGPUR, Feb. 6.—Rule by ordinances is going on in India with its daily toll of arrests, imprisonments and dispersal by force of those who attempt to lead processions, display national flags, address gatherings, or persuade people not to buy foreign cloth or liquor. Though official press notes record a progressive subsidence of the civil disobedience movement as a result of putting the ordinances into operation, there is a continuous stream of men and women in almost every part of India who are daily courting arrest and beatings by the police for disobeying orders under the ordinances. The government seems to be determined to pursue relentlessly its policy of repression. Even though all the leaders of the national congress are clapped in prison, the congress funds confiscated, congress offices occupied by the police and even sympathizers with the congress made liable to be punished, there is as yet no sign that the congress movement has been crushed. The government with its great resources may succeed eventually in crushing the congress. But there can be no doubt that at the end of the struggle it will be found that any victory achieved by the government will have been achieved at the tremendous loss of what is valued most in the relationship between the rulers and the ruled.

* * *

Indian Christians in The Picture

The Christian forces have so far given no indication of their attitude toward the struggle. The majority of Indian Christians (including the Roman Catholics) by their antecedents and training are incapable of taking any attitude other than that of loyal support to the British government. At the same time there are here and there a few Indian Christians, both men and women, who have identified themselves in this crisis with the congress and have gone to prison. But their number is almost negligible when compared with the hundreds of Hindus and large number of Muslims who have gone to jail under the ordinances during the last five weeks. As a minority community drawn mostly from the depressed classes kept down for generations by the Hindu caste system and owing their uplift in a large measure to the work of European missionaries, Indian Christians will be naturally reluctant to range themselves on the side of nationalists clamoring for independence.

* * *

Father Elwin Deported

Two British missionaries for their conduct in connection with the political struggle during last month have been receiving the attention of the government. Fr. Verrier Elwin, a former Oxford don, has been for some time an ardent admirer of Mr. Gandhi and in intimate spiritual fellowship with him. At the time of the recent arrest of Mr. Gandhi in Bombay, Fr. Elwin was one of the few who were with him, and it was through him that he sent a message to the British people. Recently he went to the North West Frontier province, in fulfilment of a desire expressed by Mr. Gandhi before his arrest, with a view to learn first hand what was happening there under the ordinances. As soon as the authorities discovered his presence in the province he was arrested and deported out of the province. The report he has submitted about conditions in the province is attracting widespread attention and tells a tale different from that given in the official communiques.

* * *

The Case of Dr. Paton

At a place called Tirupattur in south India there was established some years ago an *ashram* (a monastery where Indian ideals of simple life and service to the poor are practiced) under the auspices of the National Missionary society of India, which is an indigenous Christian organization. The chief workers of this *ashram* are two doctors, one an Indian and the other a Scotchman. Dr. Forrestor Paton, the Scotch doctor, adopted several years ago the dress and style of living of the poor Indian villagers he served. These doctors and their associates are greatly loved by Indians of all classes.

On Jan. 14 Dr. Paton went to Madras city to consult some friends about starting some ambulance work under Christian auspices for giving first aid to congress volunteers who, while attempting to picket foreign cloth shops and liquor shops, get beaten and injured by the police. While he was walking along the street watching an affray between the police and the volunteers he was severely beaten by a European police officer and subjected to other indignities. What apparently provoked the officer was the sight of a European going about in Indian dress and that of *khaddar* (Indian homespun) which is promoted by the congress.

Soon afterwards Dr. Paton was arrested and charged under the special ordinances for the alleged crime of going about with a batch of volunteers and asking people not to buy British cloth. Unlike the congress volunteers who go to prison without taking any part in the proceedings of the court, Dr. Paton was defended by lawyers, and his defense was that the charges brought against him by the police were absolutely false. The government had to instruct the police to withdraw the charge. The statement by Dr. Paton of what actually happened was allowed by the court to be filed. This statement was not challenged by the police on any point. In this he said, inter alia, that because of his Christian principles he was not taking any steps to prosecute the police officer who wrongfully assaulted him.

This case has created quite a stir in Madras and throughout the country. It shows how dangerous it is to entrust police officials with unrestricted powers, as the government has now done under the ordinances. The spirit of Christian forbearance and forgiveness shown by Dr.

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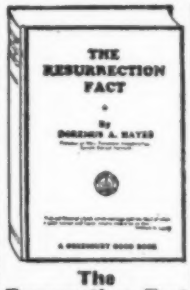

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Paton under the serious physical assaults and insults he suffered has made a profound impression on the Indian public.

* * *

Untouchable Hindus' Struggle For Religious Liberty

While the whole of India is in the throes of a political crisis of the first magnitude using the method of *satyagraha* (fearless defense of truth by the patient suffering of the worst which wrong can do) the same method is being used by the depressed classes of Hindu society against the higher castes for establishing their religious liberty. The lower caste Hindus who have been for generations denied access to Hindu temples have now been for some weeks offering *satyagraha* in front of a well-known Hindu temple at Guruvayur in Malabar. They seek in batches of three or four to enter the temple, but they are prevented from doing so by the custodians of the temple. Instead of forcing entrance into the temple they squat outside exposed to sun and wind and rain. Relays of such volunteers are in readiness to take the place of those who are tired out. The temple authorities sometimes also use force against these volunteers.

A bright feature of this struggle is that there are many high caste Hindus who have taken up the cause of the depressed classes and have joined with them in offering *satyagraha* at the temple gates. In the early stage this struggle was carried on under the auspices of the national congress. But with the promulgation by the viceroy of ordinances declaring the congress and all its activities unlawful the connection with the congress was dropped and the work is now carried on by a committee specially created for the purpose. Removal of untouchability being part of the program of the congress, this struggle has received the blessing of Mr. Gandhi. Just before his arrest, writing about the *satyagraha* at Guruvaur temple, he said: "The present political situation must not in any way be allowed to postpone the endeavor to end untouchability."

P. O. PHILIP.

Students Discuss Economic Crisis

The general theme of the intercollegiate student conference of the Northwestern Student Christian associations, held at St. Charles, Ill., March 4-6, was "The Economic Crisis, a Problem for American Students: What are its international, political, educational and ethical consequences?" Among the addresses given were "The Contributions of Social Institutions in Building a New Society," by Charles W. Gilkey; "The Place of the Economic Structure in Building a New Society," by Harry W. Laidler, director of the National bureau of economic research; "Personal Responsibility for Building a New Society," by James M. Yard, director of religion at Northwestern. Round tables were held considering "International Conflict," "Politics," "Public Education" and "Personal and Social Ethics," as related to the economic crisis. Student delegations were present from the University of Chicago, Northwestern, Purdue and the state universities of Illinois, Indiana and Wisconsin.

Peace Speech Rouses Wrath

Professor Holds Country Slandered—Conflict in Far East—Baptists Acquire Music College

(*Correspondence from Denver*)

DENVER, Feb. 24.—Miss Eleanor Brannon, of the National council for the prevention of war, has been in Denver. She spoke at Denver university of the execution of German prisoners by American soldiers. It was too much for Dr. John Clark, "the university's millionaire professor of economics," who was president of the Midwest Refining company. He arose as Miss Brannon spoke and with a loud voice protested against such "slander against my country" and "poisoning of minds of students." He then made a dramatic exit. Dr. Clark is a distinguished and useful citizen, but this is his first conspicuous contribution to the peace cause. If Miss Brannon in speaking at colleges could only cause other professors to explode at the right moment, the force of her words could everywhere be increased tenfold. Unfortunately, there is not much explosive material in the learned profession.

* * *

Study Sino-Japanese Conflict

The Denver area is approaching the Japanese-Chinese situation in a very fair spirit in spite of the fact that the predominant sympathy is with the Chinese. Prof. George L. Maxwell, of Denver university, recently spent some months in Japan and is interpreting the Japanese position from a sympathetic point of view. The Denver University foundation for the advancement of social sciences has brought Chester Rowell and Mr. Takashi Komatsu to speak on the subject. The latter is a Japanese business leader. He was greeted by an audience which packed the great ball room of the Cosmopolitan hotel to its capacity. He was received with the greatest courtesy, although some ripples of amusement went through the audience when he mentioned the determination of Japan to put the whole question up to a commission of experts. Many felt that he made the position of Japan worse by insisting that the government is not in the hands of its military and naval leaders. Dr. T. Z. Koo will continue the discussion of the situation on Feb. 29.

* * *

Holds Union Service with Japanese Church

The Trinity Methodist church of Denver had a union service with the Japanese Methodist church on Jan. 31. The two ministers, Dr. Loren Edwards and the Rev. S. Uenura, cooperated in the service and brought Dr. Frank Smith, of San Francisco, as their speaker. He is superintendent of the Chinese and Japanese work in the Pacific area of the Methodist church. Dr. Smith, from the background of his work in Japan and Manchuria, brought a very fair statement of the whole situation. Resolutions were sent to Presi-

dent Hoover urging him to take all possible measures to insure a prompt and amicable settlement of the conflict.

* * *

Accuse City Administration of Harboring Gangsters

Denver has prided itself upon being a city without gangsters. A recent kidnaping case has shattered this boast. The city administration, with whom the ministers have worked in close cooperation up to this point, was asked at the last meeting of the ministerial alliance to rid the city of three gangsters who were mentioned by name. Dr. Loren Edwards, of Trinity church, followed up the matter with a Sunday evening sermon in which he made definite accusations against the city administration. He offered the use of his pulpit to Mayor Begole and the mayor has accepted the invitation to answer him.

* * *

Evangelistic Meetings; Pulpit Changes

Gipsy Smith has just completed a series of evangelistic meetings in Pueblo. Large audiences were attracted. The churches of the city were greatly stimulated, but no great inroads were made into the unchurched areas of the city. Rev. Alvin J. Lee, of Des Moines, has succeeded Rev. C. Arlin Heydon in the pulpit of the First Baptist church of Pueblo. Dr. Heydon has gone to the First Baptist church of Phoenix, Arizona. Rev. Charles Wentworth, of Newton, Iowa, has exchanged pulpits with Rev. Leslie B. Logan of St. Paul's Methodist church of Pueblo. . . . The fraternal feeling existing among the denominations was indicated by the union religious celebration of the Washington bicentennial on Feb. 22.

* * *

Episcopalians Seek Closer Relation With Social Workers

The diocesan convention of the Episcopal church of Colorado convened in Pueblo, Jan. 26 and 27. A banquet was held in honor of Bishop Irving Johnson, celebrating his 15th anniversary as bishop of Colorado. The social service department of the diocese under the direction of Canon Harry Watts, of St. John's cathedral, Denver, is projecting a number of meetings whose purpose is to bring the professional social workers and the people of the churches into closer cooperation and understanding. Miss Josephine Roche, president of the Rocky Mountain Fuel company, was the speaker at the most recent meeting.

* * *

Catholic College Seeks Funds

Regis college, which is the Catholic college of this area, recently called the Very Rev. Joseph A. Herbers as its president. The college is facing very critical financial conditions due to old indebtedness, failure of friends to make good their pledges, and especially to the large number of scholarships which are necessary to keep in college students who are no longer able to pay their way. A campaign has been launched for $125,000 and $56,000 has already been raised by direct appeal at the Sunday services of the Catholic churches of the city.

VERE V. LOPER.

Germans Appeal for Arms Cut

Prominent Protestants Send Petition to Geneva—Ludendorff's New Religion Flourishes

(Correspondence from Germany)

HALLE SAALE, Feb. 7.—The evangelical churches of Germany favor disarmament. Professor Deissmann, D. Dibelius, Professor Hinderer, and President Simons head a list of names signing a petition to be submitted to the disarmament conference in Geneva. Their appeal reads as follows:

"We, undersigned men and women of Germany, ask the international disarmament conference that it fulfil at once and without hesitation the obligations concerning national armaments. Through such an act the expectations and hopes of the world for a peaceful development will be brought nearer to realization.

"In the treaty of Versailles the former allies have pledged that the disarmament of certain nations would be the beginning of a general disarmament. The constitution of the League of Nations assures this. The nations have solemnly agreed that menacing conflicts among nations should not be decided by means of war, but must be settled in a peaceful way. Finally, war has been outlawed by the Kellogg pact.

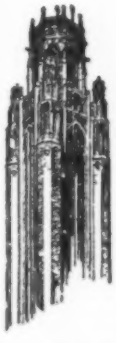
"Doubtless, the next step must be a decisive diminishment of armaments. This goal cannot be reached unless all kinds of armaments are included equally. Peace can be made safe and effective only through a general disarmament. War will disappear only if the governments want it to. Not until the people force them will the governments of the world take such a stand."

* * *

The Ludendorff Religion

During the world war, General Erich

Should the Minister Know Life?



He can hardly help it, if he studies at The Chicago Theological Seminary. The Department of Social Ethics will see to that. He will be sent on field trips, and set to making surveys, until he will know not only the literature and the theories of social welfare, but the living facts of urban and rural life as well. Industrial relations, race problems, what the farmer faces, how the down-and-outer feels, and what the church can do about it, will be brought home to the future minister by this department. Meanwhile, other departments will open to him, theology, history, the Bible, religious education and the art of preaching. For further information address:

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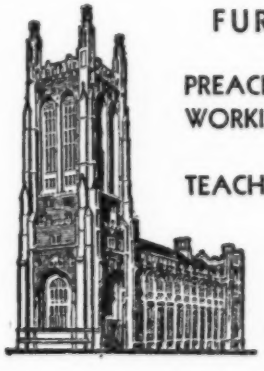

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Ludendorff was the right hand of Hindenburg. Some historians believe that he was even more than that: the one great man upon whose actions depended the fate of the German army, because he regulated its moves. Since then, Ludendorff has become the founder of a new religion, whose members are organized into the Tannenbergbund. (Tannenberg was the name of a battle in which the Russian army was defeated in 1914.) They believe that the Christian church must go through another reformation, not so much because they are interested in the pure gospel of Christ or anything of that sort, but because they are convinced that religion should be built primarily upon race feeling and race ideals. For members of the Tannenbergbund there are too many Jewish and Roman and not enough Germanic elements in the church, to allow them to remain within the fold of orthodox Christianity. Another grievance is that the church is too closely connected with the Masons.

Ludendorff's wife, Mathilde Ludendorff, is a very significant figure within the Tannenburg organization, in many ways even more important than her husband. She writes books which are widely read, and which contain much superficial propaganda against the Christian church. In one she tried to prove that the gospels are not original in their ideas, but poor imitations of Indian literature.

Recently another organization, more radical than the original, has been established within the Tannenbergbund: the Deutschvolk. Members of the Tannenbergbund are merely asked to refrain from taking an active part in the Christian church, but members of the Deutschvolk are not allowed to hold any church membership. The Tannenbergbund and the Deutschvolk have been quite successful, particularly in the north of Germany. It should be noted, however, that the national socialists have nothing to do with the Ludendorff family or its followers, but continue to be "positively Christian," as is stated in their party program. And although Ludendorff draws many followers, the large majority of German nationalists are still Hitlerites.

* * *

A Christian Communist

Eckert, who for a long time had been the leader of the religious socialists and a successful preacher in the city of Mannheim, is now an enthusiastic orator for the communists. He has withdrawn from the church since the church authorities in Baden fined him for his new political affiliations.

Here are quotations from one of his recent speeches: "I maintain that, notwithstanding the external forms of Christianity which are antiquated and without value, whoever takes the essence of Christian religion seriously must be a communist. It is immaterial that the communist says he does not care for religion; I know very well that the large mass of people are not interested in religion, and I know why this is so. It is because the church has always been on the side of the rich and has been a traitor to the poor."

* * *

Too Many Theological Students

While all academic professions in Germany have been crowded for a good many years, the ministerial career had been an exception. During the entire post-war period the theological faculties and seminaries did not turn out a large enough supply of students to fill the vacancies in the parishes. This situation is now beginning to change. At present the German universities have far more theological students than during the most crowded pre-war years. In almost all parts of the country large quotas of theological candidates are passing their examinations to enter for the ministry. And it is foreseen that the present supply of vacancies will soon be exhausted. In a few years students of theology will have no better chances of getting jobs than their fellow students in other faculties.

While this development is taking place, the church is no longer able to pay its candidates for the ministry during the two years between the first and second theological examinations.

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Optimism Gains at Geneva Meet

French Proposals Pushed into Background—Possible Revisions Outlined —America Waits for Britain

(Correspondence from Geneva)

GENEVA, Feb. 15.—It has become a psychological law that international conferences start with a period of high expectation, that they pass through various crises, and that they end in a more or less half-hearted compromise. But the disarmament conference is an exception. It has begun with a crisis of confidence and has worked its way through to a rather unusual atmosphere of optimism.

There is no reason to suppose that this optimism will remain unchallenged. After all the actual work of concrete and definite formulation has not yet begun. But there is good reason for encouragement. The general discussion has not only been characterized by much greater frankness than is usual in this sort of meeting, but it has also produced an impressive harvest of constructive ideas and proposals. One is tempted to believe that the race in armaments has made way for a race in disarmament proposals.

* * *

Main Groupings in the Conference

The great question remains, however, whether it is at all possible to arrive at an integration of all these approaches into one universally acceptable convention. Many delegations build their whole case on the distinction between offensive and defensive armaments. Others deny the reality of this distinction. Most important of all, however, France with her allies as well as a few countries which live in perpetual fear of a strong neighbor maintain the priority of the creation of an international force to actual disarmament. But Italy and Germany are the leaders of a group of nations which emphasize the need for a substantial reduction of armaments without any delay or condition. Great Britain and America tend to the last view but have not as yet committed themselves very definitely. They make the impression of waiting for each other and are well aware that the solution of the problem rests largely in their hands.

Thus the French proposals have no longer the monopoly of attention. Bruening's and Grandi's implicit criticisms and Litvinoff's brilliant attack have pushed them somewhat to the background. There are some who believe that the French were quite prepared to see this happen and that they are even now astonished that their proposals have been found acceptable by at least part of the conference. I am personally not inclined to believe this for the contacts which I have had with the French delegation give me the strong impression that they are ready to fight if not for all of their proposals at least for the main principles embodied in them.

Analyzing French Proposals

The French scheme is a most interesting revelation of the French attitude in international affairs. It is strong in logic but weak in psychology. It is, moreover, a curious combination of idealistic and realistic conceptions. The moving spirit behind the scheme is Colonel Lucien, secretary of the "Conseil de Defense," a convinced Protestant, whose interest in the cause of peace is beyond suspicion. To hear him explain the reasons for and implications of the French thesis is to give up any doubts as to the subjective sincerity of some of its best advocates. Whatever ulterior reassons some politicians in France may have to adopt this scheme as their own, the good faith of the majority of the French public in supporting it is not to be questioned.

The theory is strikingly simple and rests on the analogy between national and international order. When the police is stronger than the strongest single group of disorderly citizens, order can be maintained. Where the police has better weapons than any single person or group can possibly have, the arms of individuals lose their value. In international life therefore our first need is not the one of disarmament but of a supra-national power which is stronger than any single nation. If armaments are internationalized disarmament will naturally follow because no one will care to contribute more armaments to the world's common fund than are strictly required.

* * *

Revision of the French Scheme

One should not underestimate the logical force of this position. But one should at the same time not close one's eyes to its weaknesses. Is it even within the realm of remote possibilities that America will ever want to join in such a scheme? And can it work without America? Is it not a bad psychology to demand the internationalization of the one bit of effective force that the Germans have left—their civil aviation—without offering them anything in return? The French plan contains some challenging elements which will have to be taken seriously. But it will have to be amended in at least two ways: first by a substantial reduction of armaments by which France would show its own confidence in this new international order; second, by a strong clause which would provide for a dynamic administration of justice and remove the danger that France will eternally "sit on the safety valve" in order that the status quo may be maintained.

It is not altogether impossible that the French would be willing to accept such a solution. But would the other great powers be willing to meet France's wishes even so far? Disarmament and isolationism cannot go hand in hand. Therein lies the right insight of the French delegation. Some kind of new international order must be born before the specter of war can be cast out forever. The eastern crisis has shown that that order does not yet really exist. It is the task of the disarmament conference to make definite progress towards its emergence as a definite reality. For thus only will the nations begin to regain that mutual confidence which will make them willing to give up their instruments of war.

W. A. Visser 't Hooft.

Dr. Lovett, Boston Minister, New Yale Chaplain

Rev. A. Sidney Lovett, of the Mt. Vernon church (Congregational), Boston, has been appointed chaplain of Yale university, to succeed Rev. Elmore M. McKee, who resigned last year to become rector of Trinity Episcopal church, Buffalo. Dr. Lovett received his theological training at Union seminary, and spent a year in study at Oxford. He has ministered to the Mt. Vernon church since 1919.

"Pacifist Preachers" America's Greatest Problem, Says R. O. T. C. Secretary

Col. Orvel Johnson, secretary of the R. O. T. C. association, has issued a statement in which he charges that the pacifist preachers of the Protestant churches constitute the greatest problem in America and are leading the young to communism. "The greatest menace to the R. O. T. C. is the Federal council of the churches," said Col. Johnson; "the good church people do not realize to what extent they have been misled and misrepresented by the few who have succeeded in controlling the small gatherings called church study conferences at which political subjects are acted upon. To just the extent that the Federal council succeeds in inducing our young men to refuse to prepare properly for and to perform the full obligation of citizenship, they have helped them on the road to communism, the first step of which is atheism. How to protect the Protestant churches from the pacifist preachers is one of the gravest problems in America at this time."

Stanley High Goes to Connecticut Pastorate

Stanley High, former editor of the Christian Herald, who has spent the past year in an effort to establish a Christian daily newspaper in New York city, has accepted a call to the pastorate of First Congregational church, Stamford, Conn., of which he has been supply minister in recent months.

Rev. F. T. Woods, Bishop of Winchester, Victim of Pneumonia

The bishop of Winchester, Rev. Frank T. Woods, died Feb. 27 in London at 58 years of age. He had been in ill health for several months. Bishop Woods made a speaking tour of this country in 1929 as an "exchange preacher."

Canon Chase Resigns as Rector in Brooklyn

Canon William S. Chase has resigned as rector of Christ Episcopal church, Brooklyn, N. Y., after 26 years of service, and will give his entire time to his duties as superintendent of the International reform federation.

Prof. Jerome Davis to Head Group to Visit Russia

Prof. Jerome Davis, who occupies the chair of practical philanthropy at Yale, will conduct a group of economists and sociologists on a visit to Russia next summer, to study the rapidly changing condi-

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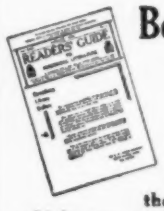
tions in that country. The group will be organized on the lines of a seminar, and will be divided into specialized sub-groups, to study particular phases of Russian life. The party, which is to be limited to educators, is open to a few others; any persons interested should address Prof. Davis at 1807 Yale station, New Haven. The group will sail from New York, June 26; at least three weeks will be spent in the soviet union. Prof. Davis was in charge of Y work in Russia during the war, and has visited that country several times since.



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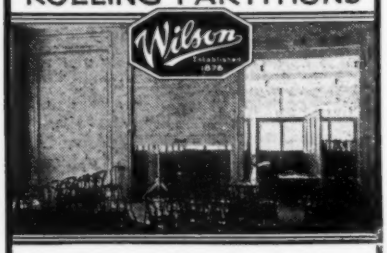

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Dean of American Catholic Lay Editors Dies

Humphrey J. Desmond, dean of Catholic lay editors in the United States, died at his home in Milwaukee, Feb. 16, at 73 years of age. In 1891 Mr. Desmond became owner and president of the Citizen company, publishers of the Catholic Citizen, of Milwaukee; he also acquired a number of other Catholic newspapers. In 1930 the Catholic Citizen celebrated the golden jubilee of Mr. Desmond's editorial service. Throughout his journalistic career, Mr. Desmond was a crusader, having battled against the A. P. A. movement and later the ku klux klan, sectarianism in the public schools, bigoted textbooks, etc.; he was an ardent advocate of temperance. He was one of the founders of the Catholic Press association.

Dr. G. B. Winton New Dean of Vanderbilt School of Religion

Dr. George B. Winton has been appointed dean of the school of religion of Vanderbilt university, Nashville, Tenn. For more than a year he has been acting dean. He will continue his teaching in the college of arts and science, as professor of history and biblical literature.

Death of Dr. G. A. Strong, Episcopalian Leader

Rev. George A. Strong, who spent most of his ministerial life in Massachusetts, as rector at Malden, Brockton and Quincy —with 11 years at Christ church, New York city—died Feb. 13 at his home in Dover, Mass., where he had lived since his retirement from active service. In recent years Dr. Strong had traveled extensively in inspection of the mission fields of the Episcopal church.

Dr. Akazawa Re-elected As Japan Bishop

Rev. M. Akazawa was re-elected bishop of the Japan Methodist church at the general conference held in Tokyo late in January. Two years ago he succeeded the late Bishop Uzaki.

Death of W. H. Hoover, Ohio Philanthropist

William H. Hoover, founder and chairman of the Hoover Sweeper company and widely known as a philanthropist, died at his home in North Canton, O., Feb. 25, in his 82d year. Several years ago Mr. Hoover retired from active business to devote himself to his varied philanthropies. He was greatly interested in education; among the schools to which he had made large gifts are Nanking university in China, Hiram college, Mt. Union college, Milligan college, Lincoln Memorial institute, Tuskegee institute, Transylvania college, Spokane university, Rollins college and Liberty college in Salvador. He made substantial gifts also to the World's Sunday School association, the International Y. M. C. A., the Federal council and the Near East relief. Mr. Hoover founded the Community church of North Canton and was superintendent of its Sunday school for a half-century.

Rev. W. T. Robinson, "Taylor Missionary" Dies in California

Rev. William T. Robinson, who went to South America 50 years ago under the leadership of the evangelist, William Taylor, and spent 40 years as missionary in Brazil, Chile, Argentina and Ecuador, died of heart trouble at his home in San Geronimo, Cal., Feb. 6, in his 82d year.

Celebrates 35th Year at Olivet Institute, Chicago

When Rev. Norman B. Barr came to the Olivet institute, Chicago—a social settlement under Presbyterian auspices—he found 35 members of the church worshiping in a small building. He came to the work in 1897. Now, after 35 years of service, Dr. Barr ministers to a church of 1,000 members; the institute occupies more than a block, in the district once known as "Little Hell." Many well-known families of Chicago are affiliated in this settlement work, among them the McCormick family. Although the Olivet institute is under Presbyterian auspices, it is nonsectarian, ministering to all groups in the area in which it is located.

Dr. Norwood Sees Lenten Rituals Often Vain

Dr. Robert Norwood, rector of St. Bartholomew's church, New York city, spoke Feb. 28 on "The Moderns Who Make It Difficult for the Master." These are the people who observe lenten rituals with great faithfulness, but to whom it all means nothing. "Religion," he said, "must be felt from within a person's inner self. There is nothing outside a man worth having. The kingdom of God is in man. Think of the power that goes with the idea that we are no longer mere residents in a body. People seek subsidiary Christs and are hardened against a spiritual Jesus. They like the Jesus of the story books and creeds, but not the vast, free, spiritual Jesus."

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Broken Lullaby

(Lionel Barrymore) (Para) Great picture, grippingly human, of the aftermath of war. French boy taken in by German family, where he had come to atone for son he thought he killed. Excellent character work, sterling direction by Lubitsch. Convincing picture of love, truth and pathos. Strongly anti-war. Very sad and mature in its psychology.

A: Excellent. Y: Good but very sad. C: Beyond them.

Freaks

(Wallace Ford, Olga Baclanova) (M-G-M) Another attempt at shocking and gruesome drama, exploiting human dwarfs and monstrosities as actors. Monumental example of hideous taste, capitalizing what is inherently repugnant to finer sensibilities. Industry should be ashamed of this one.

A: Offensive. Y: By no means. C: No.

Man Who Played God, The

(George Arliss) (Warner) Beautiful work by Arliss in delightful picture that attains real intellectual and spiritual values. Fine rather than great, intensely human and appealing. Thoughtful comedy at its best. Industry can be proud of this one. All should see it.

A: Excellent. Y: Excellent. C: Probably good.

Polly of the Circus

(Marion Davies, Clark Gable) (M-G-M) Melodramatic story of common little circus girl and the near-tragic course of her love and marriage with young minister-reformer, the latter pleasingly and convincingly played by Clark Gable. Slight, more or less improbable, but fairly interesting.

A: Fairly good. Y: Probably good. C: Hardly.

Strangers in Love

(Frederic March, Kay Francis) (Para) Another well-done double role by March. Thoroughly amusing situations develop when good brother masquerades as the criminal brother, after the latter's death. Deftly played by March and Kay Francis, with good supporting cast.

A: Good. Y: Good. C: Little interest.

Woman Commands, A

(Pola Negri, Roland Young) (RKO-Pathe) Melodramatic royal romance, intrigue and revolution in a mythical kingdom with a comic king. Pola Negri excellent in highly emotional and sensuous role, her voice notably fine. Good supporting cast, with characteristic comedy by Roland Young. One of Pola's best pictures.

A: Good of kind. Y: Better not. C: No

BOOKS RECEIVED

Columbia Theological Seminary and the Southern Presbyterian Church, 1831-1931. Wm. C. Robinson. Author.

Follow Thou Me, by George W. Truett. Ray Long & Richard R. Smith, $2.00.

The Master's Golden Years, by John Oxenham. Longmans, $2.00.

A Retreat for Layfolk, by Bede Frost. Morehouse Pub. Co., $1.50.

Aids to the Life of Prayer, by Francis Underhill. Morehouse.

A Lantern to our Children, by Margaret K. Bigler. Morehouse, $1.50.

Tomorrow's Faith, by John Rathbone Oliver. Morehouse.

The New Religious Education, by Leon C. Palmer. Morehouse, $1.50.

The Priest and His Inner Life, by Gregory Mabry. Morehouse, $1.75.

Selfhood and Sacrifice, by Frank Gavin. Morehouse, $1.00.

Fact, the Romance of Mind, by Henry Osborn Taylor. Macmillan, $1.50.

The Awakening Community, by Mary Mims in collaboration with Georgia Williams Moritz. Macmillan, $2.00.

Young George Washington, by George L. Thompson. Beacon Press, $1.50.

Episodes in the Life of George Washington, by A. J. Cloud and Vierling Kersey. Scribners, 80 cents.

The Minister, the Method and the Message, by Harold Adye Prichard. Scribners, $2.50.

Dreamers' House, by Ralph Cheyney and Lucia Trent. Robert Packard & Co., $1.50.

The United States Since 1865, by Louis M. Hacker and Benjamin B. Kendrick. F. S. Crofts & Co., $5.00.

An Introduction to Living Philosophy, by D. S. Robinson. Crowell, $3.00.

Children and Their Parents, by Maud E. Watson. Crofts, $3.50.

Miss Aladdin, by Christine Whiting Parmenter. Crowell, $2.00.

Here is what the KDKA Bookworm (Pittsburgh) told his hearers about

THE BIBLE THRU THE CENTURIES

By Herbert L. Willett

"Recently there have been quite a number of books written about the Bible, and we have received one of these from Willett, Clark & Company, entitled 'The Bible thru the Centuries,' by Herbert L. Willett. Dr. Willett established his right to produce such a book by long years of service at the University of Chicago, as Professor of Oriental Languages and Literature. He is known for his ability to make clear to the average man and woman the facts which modern research has discovered about the Bible. He has lectured on the Bible at Chautauquas and in general lecture courses, and is held in high esteem by thousands who have heard him talk about the Bible.

"In this book, Dr. Willett has given a very complete story of Bible knowledge. It is not confined to one phase of Biblical criticism, as are so many books which have been written. Here is the whole story—how the Bible came to be, its authorship, its inspiration, its great personalities, the different translations, both ancient and modern, and the place of the Bible in the life of today. This information is all given in the charming way which has made Dr. Willett so popular on the lecture platform."

Here are the chapter titles of this useful book:

The World Before the Bible
The Beginnings of the Bible
The Prophets and Their Writings
The Great Prophets and the Decline of Prophecy
Priestly Activities and Literature
The Sages and the Wisdom Writings
The Prayers and Praises of Israel
Biblical Romances
The Literature of Apocalypse
The Making and Remaking of the Old Testament
Israel and the Monuments
Rise and Literature of Judaism
Other Sacred Books
The Making of the New Testament
Biblical Criticism
Translations and Revisions of the Bible
The Inspiration and Authority of the Bible
The Continuing Word

The book is priced at $2.50

Willett, Clark & Company Dollar Books

CATHOLICISM AND THE AMERICAN MIND — W. E. Garrison
THE SCANDAL OF CHRISTIANITY — Peter Ainslie
CHRISTIAN HUMANISM — Russell H. Stafford
THE UNITED STATES OF EUROPE — Paul Hutchinson
COMMUNITY CHURCHES — David R. Piper
TINKER AND THINKER: JOHN BUNYAN — William H. Nelson
STRAIGHT ANSWERS TO LIFE QUESTIONS — Copeland Smith
WHAT AND WHY IN CHINA — Paul Hutchinson
THE THIRD WEAVER (Fiction) — Emily Calvin Blake
20TH CENTURY LOVE POEMS — Caroline M. Hill, Compiler
WHITE PEAKS AND GREEN (Poems) — Ethel Romig Fuller

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